DECOLONIZING URBAN INDIAN INSTITUTIONS:

INDIGENOUS AUTHORITY IN BOISE, IDAHO

by

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DEDICATION

To my Ancestors, Wopila.

To my parents, for giving me everything you didn't have.

To Jeff for our life now.

To Walter and Olivia, the future.

To my Tiospaye in NACOB, and all urban American Indian people fighting to keep their sovereignty.

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To Patina Park for giving me a vision of the future.

Wopila.

ABSTRACT

American Indigenous populations are underrepresented in American political science discourse. There is a lack of knowledge on public perception of political trust within Indigenous communities. I argue that contemporary discourses on data and political participation of American Indigenous people are incomplete without framing that data within the context of ongoing settler colonialism. National data shows that nearly 71% of all American Indigenous people live in urban settings. Framing American Indigenous political participation requires an in depth examination of the role of American Settler colonialism. Studies need to account for the impact of Federal government use of authority has had on Indigenous recognition and citizenship over time. Public participation must be understood in the context of policies that have led to American Indian urbanization. The creation of urban Indian Institutions is a result of navigating and overcoming challenges to living within ongoing settler-colonialism. This project is a mixed methods inquiry to learn if 'practical authority' is present to claim recognition and citizenship. I used Decolonizing and Indigenous Methodologies and methods to story the creation of an Urban American Indian Organization called The Native American Coalition of Boise (NACOB). I also used these methods to carry out qualitative interviews. I also used political science survey methods for quantitative data with the purpose of capturing summary statistics and public perception of trust in the community.

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INDIGENOUS TRADITIONS OF SCHOLARSHIP: ACCOUNTABILITY IN SELF SITUATING

As a Hunkpapa, Lakota researcher, I begin this project by acknowledging my Lakota teachings. These teachings have guided my life and taken an important role in the pursuit of my academic work. Lakota teachings about the relationships I have with my ancestors help me focus my questions, concerns and burdens. In this way, I honor their lives and their stories. Another important teaching comes from the water. 'Mni wiconi', in English means 'water is life'. Mni or Water, fuels the land and people. Mni, in and of themselves, is a teacher. They are an instructor, the first instructor. Mni is the first medicine. My earliest memory is being next to Mni, fishing with my Ate, or Father, along the Missouri River. The water raised us, and took care of us. Mni has been a constant instructor throughout this project. Mni teaches me to keep connected to my Tiwahe (family) and Tiospaye (extended family). As we all need water, we need each other in our community. While I have had a contentious relationship with Academia and its inhabitants, they too are provided for by Mni. Lakota prayers end with the phrase 'Mitakuye Oyasin' or 'All my relations'. And much like how Mni is constantly a part of our bodies, my ancestors are me, and I am them, and so they are in my two young children.

I could not begin to work of sharing my studies of contemporary urban American Indian institution building in Boise, Idaho without addressing who I am accountable to. Firstly, I am of the land and my Lakota Oyate or people in South Dakota. In this way, I

acknowledge that I am a settler in Boise, Idaho. I am residing in the traditional homelands of the Boise Valley People who are the Shoshone-Bannock, the Shoshone-Paiute, the Burns Paiute, the Fort McDermitt, and Warm Springs tribes. As woman dancer and generally just living here, it has been important to learn the customs and ways in which the Boise Valley people dance, sing and share their stories. I defer to them for traditional knowledge of this land and water.

I am also accountable to the Indigenous people whom I work and serve alongside in the city of Boise, Idaho. I am referring to the urban Indian community I identify with. This project would not be ethical or possible without continual consultation and support with the Urban Indian community. I acknowledge my unique responsibility to this community. To them, I say wopila-grateful thanks for your stories and sharing yourselves with me. I hope to honor you with this project.

Academia is generally valued for being a producer of knowledge that requires payments and practices that often have conflicted and have fallen contrary to Lakota teachings passed to me of learning knowledge. I wish to make clear as far as this project is concerned, this knowledge is of the community. It is not mine. I am not the keeper of this knowledge. It is with the permission of the community that I am able to share what I have learned about how we, as a community, came to be. I am only a very small fragment of this story. By traditional Lakota ways, individuals who share knowledge and teachings take on sacred and respected roles in our communities. Often they are older with earned experiences which make them elders or keepers of knowledge. I am much too young and absolutely do not claim this role. I am sharing what I have learned because of public

university practices of thesis writing and providing an oral defense of knowledge for the purposes of obtaining a degree.

Audra Simpson prefaces her 2014 book *Mohawk Interruptus* with the question: "Who are you?" This is a recognizable and fundamental question constantly asked of and within indigenous communities. Simpson's work is an ethnographic, storied and communal answer to what is, in Indigenous communities, a question or recognition and citizenship. What land and community does an individual place their sovereignty? As Simpson states, "The webs of kinship have to be made material through dialogue and discourse. The authority for this dialogue rests in knowledge of one another's family, whether the members are (entirely) from the community or not." (Simpson, 2014: 9). My personal story begins with my great grandmother. Her name was Rose Tiger. What documentation I have of her, she is born of a French father and a Hunkpapa, Lakota mother. Knowledge of this part of my family on the Standing Rock reservation signals some of the earliest documentation of the reservation. Her daughter, my Unci/Grandmother is Laverne June Tiger. She was part of the generation that was sent to Boarding Schools. I have very little information about her life as a young person. I do have documentation she was sent to boarding school in Marty, South Dakota with her twin sister, Lorraine. When she leaves boarding school, she is 16 years old and married.

Because my story begins with my Grandmothers, the question "Who Am I?" is painful. Giving an answer implies I account for my family as well as myself. Indigenous people carry the stories and narratives of our families. This is standard practice of what we do in my family and to my community. The other purpose of recounting my story to indigenous and non-indigenous communities also accounts for how I have survived

settler colonialism with and in my community. Answering “Who am I” is sharing the story of how I do not live on a reservation, how I came to live in the city, how I came to study at a public university as a graduate student. Providing an adequate introduction to myself tends to be an intense labor of educating others who are unaware of the way I carry my grandmother’s, my father’s trauma and experiences with settler colonialism. Answering “Who am I?” is a regular exercise to appease the demands of answering for my identity in a colonized land. My citizenship and access to recognition is complicated. A constant battle to justify my connection with sovereignty and indigenous land.

In a set of traumatic experiences around 1963, my Father was taken from the reservation when he was three years old by his white father. He was raised in Pierre and subsequently Sturgis, South Dakota. As a result of those circumstances, my father spent time in and out of foster care and was in boarding school himself. My father did not reconnect with our family on Standing Rock Reservation until he was around 24 years old. My father joined the military at age 17 and would retire 35 years later, a veteran within the Army National Guard.

My mother comes from a family of Norwegian (paternal side) and British (maternal side) settlers. My Norwegian ancestors settled on a homesteaded and farm in South Dakota. Together, my parents chose to live in Pierre, South Dakota. My parents’ connection to the reservation and our family was wonderful and difficult. Like many American Indigenous families, we hold the stories of colonialism. We physically, mentally and spiritually feel the consequences of the intergenerational trauma from the continuous authoritative settler colonial state.

I feel grateful that my parents chose to build a relationship with our family on the reservation. They provided my three younger brothers and I opportunities to participate in culture and ceremonies. We also participated in local urban Indian community events in Pierre and I grew up seeing American Indian students and counselors in school. I left South Dakota to pursue post-secondary education in 2005. I married and settled with my husband in Boise, Idaho in late 2006. I finished my undergraduate degree in Political Science in 2009 and pursued graduate school at Boise State University with the continual support of family, community, wonderful faculty and staff.

Simpson's question serves the dual purpose of explaining who Indigenous people are as they place themselves within community and how they access or take part in that community, or practices that define recognition and citizenship. Sandra Styres states "Storying through remembered and recognized knowledge are one of the ways that oral traditions may serve to disrupt dominant Western conceptualizations and re-tellings of the tangled histories of colonial relations" (Styres, 2019: 28). Sharing the stories of my ancestors and myself, connects me to my Oyate or my people on and off the reservation. As an indigenous researcher, I maintain connection to Lakota ways of being as non-dominant form of knowledge which guides how I learn and carry political conversations with my community. Within Indigenous scholarship and in particular, Simpson's work, centers the voices of the Mohawks of Kahnawa:ke, who have and continue to refuse both American and Canadian settler colonial citizenship. Seeing this as a practice that is familiar, the influence of Simpson in my own scholarship allows for me to use this methodology as a tool in which I maintain connection to community. And I use it as

Simpson suggests, as a practice which serves a decolonized exercise or alternative to settler colonial methods for recognition and citizenship.

I continue to work with American Indian undergraduate students and the local urban Indian population. Working with the urban Indian community in various positions has led me to fulfilling opportunities to be in community with the people. It is here that I acknowledge my full participation in this community. I identify myself as a member and is the reason I have felt uniquely placed to ask two questions that have shaped my participation and graduate work. 1. How did these urban Indian organizations come to be? 2. How have these organizations sustained themselves?

"Who am I?" is how I account for my being in this time and place. This question is probably one of the most important and yet political questions ever asked of myself and Indigenous individuals in general. Simpson states, "Political recognition is, in its simplest terms, to be seen by another *as one wants to be seen*." (Simpson, 2014: 23). Storying is an indigenous practice of how I communicate recognition within my community. I am sharing how I came to be in the place I am (Boise, Idaho), and I am claiming and or asking for recognition as an indigenous person in whatever space I am in when I share my story. What I am sharing is my complex relationship to the state. It usually involves acknowledging the parts of my story that are intertwined with the settler colonial state.

These experiences have prompted me to think about how indigenous citizenship is storied by those who have been removed from their land, recognition and sovereignty. This is a settler colonial reality for many indigenous peoples across the world. In Turtle Island, or North America, questions of citizenship and recognition are at the forefront of

Indigenous issues because of displacement and removal of entire tribes in the process of colonization. By using Audra Simpson's question and political science frameworks, I hope to bridge a gap in understanding how Indigenous people have built communities outside of their traditional lands of origin. The purpose is to understand how indigenous communities story their connection to sovereignty, land, recognition and citizenship outside of the settler state sanctioned reservations. I argue that Audra Simpson's work, which seeks to answer the question of "Who Am I?," can be used and applied to the development of urban indigenous communities. This provides a decolonized approach to explain the way urban Indigenous communities develop authority to collectively assess and provide communal needs.

Tuck and Yang quote Berry (2012) by stating

> Urban American Indians and Native Alaskans become an asterisk group, invisibilized, even though about two-thirds of Indigenous peoples in the U.S. live in urban areas, according to the 2010 census. Yet, urban Indians receive fewer federal funds for education, health, and employment than their counterparts on reservations" (Tuck and Yang, 2012: 23).

Key to explaining relationships between the settler colonial state has with indigenous people is by looking at the kinds of authority it has exercised historically with regard to policies that have tried to erase indigenous citizenship and sovereignty. But very specifically by looking at the trajectory or "genealogy of citizenship" (Somers, 2012) of policies that have sought to incorporate indigenous people into urban environments and urban governance.

INTRODUCTION

The purpose of this MA thesis is an attempt to explain political engagement within American urban Indigneous communities. This project has three main objectives: first, to provide a contextual framework from Decolonized and Indigenous Methodologies that creates a lens by which to explain the emergence of urban American Indian communities. Secondly, to approach a social science inquiry utilizing a political science theoretical framework to understand how authority was developed within these communities. This inquiry is to see if urban Indian communities developed their own 'practical authority' to provide a site of access to recognition, citizenship, goods and services (Abers and Keck 2013). The final purpose of this inquiry is to challenge gaps within standard political science methods and methodologies to explore what citizenship and recognition means for urban Indigneous communities. To accomplish this, I utilize Indigenous Decolonizing Methods and Methodologies to story and approach my qualitative data. I also utilize traditional political science methods in my approach to quantitative data, while also using Indigenous and Decolonizing methodologies to explain the results of that data. This will be further explained, but I wish to make an important note that this project is a hybrid. It is neither traditional political science, nor completely guided by Decolonized Indigenous Methods/Methodologies; rather this project is a fusion of these two approaches.

The purpose of my self-situating is to place myself in the context of my own research. This is an ethical practice and tradition within Indigneous Academia. I identify

as an Indigenous researcher, and in keeping with the traditions of indigenous scholars before me, we are cognizant of the ways we are participating in a colonial institution. I do not have the privilege of ignoring the harmful ways research has been carried out amongst Indigenous populations. The practice of sharing my story centers and informs my academic work, just as my academic work shapes my understanding of the stories I carry about my family. Thus, this inquiry is informed by the fact that I can trace the impact of settler colonialism and federal use of authority through five generations of my family. As a result, this project has allowed me to explore the following guiding research questions: How do urban Indigenous populations create and sustain community organizations within the colonial state that is the United States? Specifically, how do urban American Indian community organizations exercise authority to insert collective voice and experience into the wider, predominantly colonial, institutional public policy framework?

WHEN AUTHORITY COLLIDES: CONTEXTUALIZING SETTLER COLONIALISM, STATE AUTHORITY AND CITIZENSHIP

Decolonizing and Indigenous Methodologies defines settler colonialism and acknowledges the resulting consequences to be an encompassing and ongoing process having displaced indigenous populations from land. Tuck, McKenzie and McCoy state "*settler* colonialism is a form of colonization in which outsiders come to a land inhabited by Indigenous peoples and claim it as their own new home" (Tuck, McKenzie and McCoy, 2014:7; Italics in original text). Although this definition is relatively basic, the scope and the reality of settler colonialism is vast because it affects virtually all aspects of social, economic and political life of indigenous communities. To further explain the consequences of settlers removing Indigenous people(s), it becomes necessary for the settlers to justify themselves with power and authority to do so. As Roxanne Dunbar-Ortiz explains "settler colonialism, as an institution or system, requires violence or the threat of violence to attain its goals. People do not hand over their land, resources or children or futures without a fight...In employing the force necessary to accomplish its expansionist goals, a colonizing regime institutionalizes violence" (Dunbar-Ortiz, 2014: 8). Thus, institutionalized violence is inherent in the relationships indigenous people have with their respective colonial states. In the context of settler colonialism in the United States, violence is a shared story amongst most Indigenous communities no matter physical location.

The fundamental role of authority is essential to traditional western philosophical conceptions of the function of the state. States are perceived to have legitimate authority to impact the population they govern. As such, settlers' development of state authority and the use of violence against Indigenous communities were necessary tools that permitted settler's expansion during the early formation of the United States. The settler colonial state needed to justify and exercise authority as the sole dominant sovereign authority. However, Decolonizing and Indigenous methodologies centers the land as the place where Indigenous people originated from and resided in. It also recognizes the knowledge systems and community structures Indigenous communities contained as sovereign entities. The violent, systemic impact settler colonial authority has had on Indigenous sovereign authority in the United States is critical to explaining the genealogy of relations between indigenous sovereignty and settler colonial governance set up by the United States Federal system.

Another vital role of traditional Western versions of a functioning state is governance of individual members. The historical institutionalization of the categorizations by which citizenship and recognition is defined relative to private and public ownership of land and property. Institutionalizing a system by which the state can keep track of who belongs to the land within a state. Speaking of statecraft in general, James Scott (2008) identifies the purpose of a functioning state is to make resident populations legible, or known to the system of governance. This organization of humans along state defined objectives cannot be divorced from settler colonialism.

> The United States is a settler colony, and while other forms of colonization are present here, the primary structure of people, land, and relation is through settler colonialism. (Byrd, 2011).

> Most substantively, colonization is about material structures. Settler colonialism's fulcrum is the land; coloniality more broadly is about the stratification of beingness to serve accumulation of material and land. (Patel, 2016: 7).

Nowhere is this more clearly articulated and documented than in the United States Federal Census. In Appendix E at the end of this paper, I have included a copy of the 1900 Census with my 2nd Great Grandfather Iron Elk's name recorded on that document. I included this document because there are a set of instructions to the Federal Agents in charge of documentation. The census document talks about how to record both Indigenous names and English names, the Degree of Blood, it expresses language dictating citizenship, marriages (particularly if they are in poligamous relationships), access to land and taxation. All of which were tools of stratification and verifying access to land.

Of all the functions of the state, one of the most current and contested functions is to delineate who benefits from citizenship and recognition and who does not. Patel's definition of settler colonial "stratification of beingness to serve accumulation of material and land" (Patel, 2016: 7) is what gives citizenship and recognition meaning. This function of the state makes it so humans are defined in very particular ways in order to obtain benefits from the land of the state. Most currently, the detention of migrants and migrant children at the US/Mexico border is an example. States are thought responsible for who has access to land in particular places and times. Borders are a big example. The impact of Western collective ideas of a nation state is the marked distinction of borders and who belongs. Borders are not an Indigenous construct. And American, Mexican and Canandian Indigenous people are subject state definitions of citizenship and recognition at the hands of a state imbedded with settler colonial objectives.

> Presupposing the capacity of subjects to bear certain forms of liberty enabled liberal authorities to confidently distinguish between populations suitable for liberal rule and those requiring more authoritarian forms of governance. Far from representing an irony or a contradiction of liberalism, then, authoritarianism constituted a necessary colonial potentiality, and Indigenous communities were often the main targets of these forms of authoritative intervention. (Walter & Andersen, 2013:13).

The justifications to use violence became codified in law. Settler colonial logic inherent in the narrative of the formation of the Federal system recognizes the United States as holding the monopoly of violence. It is under this system that American Indigenous people would be legislatively defined as children of the state. And the subsequent treaties, or agreements made the United States Federal authority the sole arbitrator of rights. Under this paternalistic relationship, the United States Federal government would have the authority to access Indigenous land and rights; this authority arbitrarily expanded and contracted when necessary, often based on the needs of the US federal government rather than the political and social needs of the Indigenous people.

Usually framed in a context of citizenship rights, the question of "Who am I?" as an indigenous person, is subsumed in a history of how American Indian people became subject or citizens of the United States. This is where the term "postcolonial" tends to be applied. That colonization is a sad fact of the past and that I, as an indigenous person, am supposed to move on from that. Citizenship was formally legislatively granted in 1924 and my ancestral community became recognized then. But as Linda Smith states "(t)his is best articulated by Aborigine activist Bobbi Sykes, who asked at an academic conference on post-colonialism, 'What? Post-colonialism? Have they left?'"(Smith, 2012: 25). There is no post-colonialism in the context of American governance. It is an ongoing process. It

has removed, shaped and continues to influence the role in which American Indigenous people choose to interact and engage in political institutions at all levels of governance.

The subsequent policies meant to incorporate Indigenous people into the settler colonial state was a purposeful pursuit. Sium, Desai and Ritskes state:

> Indigenous peoples, who have occupied their lands since time immemorial become expelled by and then invited back into the settler nation-state as "Aboriginal". This process unties the knots of history, loosens Indigenous claims to land, and reduces them to members of a multicultural minority, always located around the nation but never within it. (Sium, Desai & Ritskes, 2012: 13).

The roots of settler-colonialism combined with western conceptions of the state gave the state the authority to use violence to redefine and fragment indigenous identity in an attempt to dismantle communal connection to land. Thus, settler colonialism paired with a monopoly of violence dictated the rules by how and where indigenous recognition could take place.

The use of indigenous identity as a means to access land would be regulated by the settler colonial state to maintain control over indigenous lands in the form of violent removals, and in the American context, and institutionalized encampment system of reservations. Setter colonial logic permeates political and economic views of property ownership and would change laws regulating that land as seen in the development of allotments, which tried to parcel reservation land in order for individual use within reservations. Allotments also sought privatizing communal land held by the entire community. The Federal government would pursue another course of settler colonial logic in the ability to terminate the federal recognition of entire tribes as it saw fit to remove indigenous people to some of the largest cities in the United States. This is a recurring pattern or as Patel says "a key trope of settler colonialism is erasing to replace"

(Patel, 2016: 37). Thus indigenous knowledge of how communities maintain traditions of identity, recognition and access citizenship rights as they were understood were meant to be erased and replaced. The Federal government authority would do so with a series of policies embedded with settler colonial American government authority to shape forms of recognition and citizenship. Indigenous people were being further removed from their communities with which to find recognition in sovereignty within their traditional knowledge of the land of origin to be scattered and removed to cities and to be more dependent on the location and access to resources through local institutions.

A Brief Conversation on Citizenship

The point of accessing rights and privileges via the state tends to be, as stated in the previous paragraph, framed in conversations and within the context of citizenship (Somers, 2008). Within political science as a discipline, the most recognizable and legitimate sources of rights tends to be viewed within constructs of the state. However, I use Decolonizing and Indigenous Methodologies to outline the settler colonial logic inherent in the frames in which settler colonial states have been set up. To understand the obvious exclusion and erasure of Indigenous people in state citizenship rights, it is necessary to move beyond the citizenship debate. Citizenship must be connected to the organizing forces that granted rights and the impact of those forces over time.

Margaret Somer's work, *Genealogies of Citizenship,* frames this conversation quite well. Influenced by the writings of Jewish-American scholar, Hannah Arendt, Somers outlines the philosophical and moral obligation for rights to exist within a state structure. She takes a very broad stance on the notion of rights by stating "Citizenship is

about the right to have rights--not any single juridical right or even social right but the primary right to recognition, inclusion and membership in both political and civil society" (Somers, 2008: 133). I interpret the right to recognition which builds on the work of Audra Simpson. It means that citizens have the right to be recognized by the state in the way they deem fit rather than being made legible based on state interests. The ability of citizens to make demands of the state is a crucial component of associational freedom. Somers writes "Human freedom is contingent upon the existence of a thriving civil society--one fully capable of resisting the expansionist drives of both state coercion and market fundamentalism" (Somers, 2008: 31).The idea of applying this to American Indian communities is a call to understand that there are over 500 federally recognized tribes in the United States. And there are many more that are not federally recognized. This is a call to understand recognition of tribes means that we recognize that each tribe is unique and distinct from one another. They need to be able to be recognized as they see within their communities.

The most important concept within Somer's framework is that over time, patterns of recognition and access to citizenship develop. When communities of people do not have access to recognition as they want to be recognized, they are stateless because they lack both recognition and access to basic rights exercised by other communities. Somer's work does not specifically go into detail about the role of settler colonialism although she does acknowledge that her theoretical framework is applicable to Indigenous people. Coloniality, as previously discussed, is primarily concerned with land and access to resources. Somer's argument is also concerned with the way that humans are quantified and made legible to bring value to the state. That citizenship is contingent on the value

human participation brings to the market. She states that the “dominance of natural rights today is taking place not in the interstices of nation-states, but in the rise of market-driven states. The result is the increasing numbers of stateless citizens--socially excluded people who hold formal de jure citizenship but no longer de facto citizenship. With no meaningful participation and with only the thinnest connections to civil and legal rights, they are in effect, left stateless and rightless.”(Somers, 2008: 133).

Somer’s work is directly applicable to American Indigenous people. Settler colonialism inherent in the state structure practices of the use of authority and legibility have rendered Indigenous people with a variety of configurations as to how they access not only their own sovereignty and rights, but how they access de jure American Citizenship. The continuous gaps of data and the lack of recognition American Indigenous people face is a continuation of settler colonial logics. Settler colonialism is therefore inherent in government authority and use of violence and legibility, today. The consequences of this gap impacts not only how legislative tribal law is applied to indigenous people but also in the federal census data gathered. Census data is meant so say something aggregately about our various communities, but the model effects of census data continues to make individual indigenous communities of indigenous people invisible. I would argue another considerable consequenc of this gap further exacerbates the epidemic of indigenous women go missing and become targets of violence and murder of the highest rates in the United States.

I am not equating Indigenous people or communities to merely a civil society. The point is to suggest that American Indigenous people have a traceable and documented genealogy of citizenship that can be constituted as statelessness according to

Somer's definition. Statelessness is also a result of categorizing and labeling Indigenous communities (Scott 2008). The legibility practices of census data blankets indigenous people to categories where they do not see themselves (Walter and Andersen, 2013). I argue future dialogue around Indigenous political citizenship should include the outcomes of entire communities navigating the settler colonial state imposed identities. American Indigenous may or may not use identity markers used by the Federal Government, but the genealogy of Federal Government Authority used to physically move American Indian people from their traditional homelands, to reservations, to cities is traceable. Just as the ways in which the Federal Government has sought to shift Indigenous identity away from communal practices of recognition are all practices steeped in coloniality for the purposes of the state. Somer's work gives meaning to citizenship and access of rights over time. The concept of mapping a 'Genealogy of Citizenship' allows for the examination of the relations between American Indigenous and rights. American Indigenous people have had to navigate statelessness steeped in settler colonialism via authority monopolized by the federal state government.

Margaret Somer's work can be directly applied not only to entire Indigenous communities around the United States, but this has directly impacted myself. The role of Federal authority can be followed to show my family's access to our traditional land. Through 6 generations of my family, I can follow significant time periods at which American Federal Authoritative policies have impacted where my family lived on the reservation, how my family was removed from accessing that land and how my family ended up in the city. As part of this presentation, I trace the outcomes of this genealogy

of statelessness within my own family as pictured below. It is at this point at which my inquiry really begins.

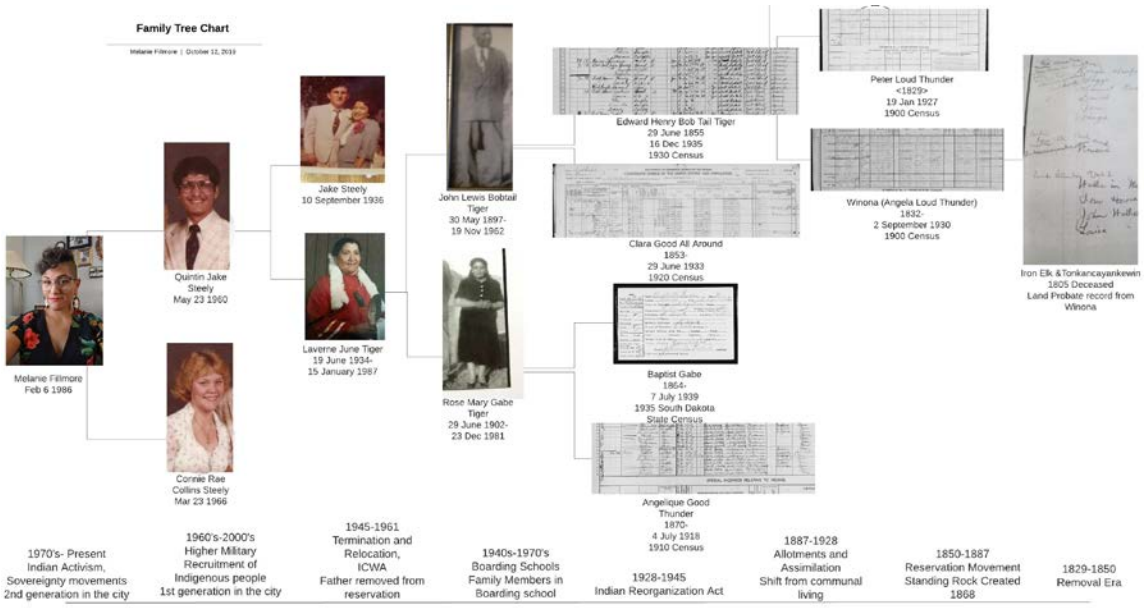


Figure 1. Family Tree & Timeline of American Indian Federal Policies

Within this context of arbitrary rights set up by Federal authority American Indigenous populations have been made invisible by public policies meant to subsume them in the settler colonial framework of governance. Tuck and Yang use the word ‘arbitrary’ in the sense that the colonial institutions could expand rights or contract rights when it saw fit. If you follow my family tree from left to right, you can follow several large federal authoritative policies and the generations of my family that would have been impacted by those policies.

For example, reservation creation implies tracts of land being created for the sole purpose of putting indigenous people there to live. Standing Rock was created in 1868.

The process also meant and implied that Indigenous people would not be able to leave those specific reservations. Allotments was a process in which reservation lands were cut into individual parcels. Individual families were given parcels. The purpose of this was to further divide communities. Families could have been living communally were further split up often by individual heads of household delineated as a man. For example, in the 1900 census ‘Peter’ Loud Thunder is delineated as a head of household and had a partner. From what information I have of land probate records, it is most likely that his partner Winona’s parents were living with them at the time of the 1900 census.

Reorganization Act was the first time the federal government devolves more authority to tribal governments to make decisions for themselves. It is difficult to understand the impact of this policy because up until this point Reservations were under the direct control of Federal Agents. Agents were individuals tasked by the Federal Government to oversee the Reservation. The Reorganization Act was the transfer of colonial structures of governance over to Indigenous people living on Reservation land. Each Reservation was impacted differently by this process. And each Reservation context is different.

Following this era is boarding school era. This was the time where children were taken from families and forced into compulsory education by the Federal Government, often through contracted entities like churches. A popular slogan of boarding schools was ‘Kill the Indian, save the man.” I do not know if my Great Grandma Rose was in boarding school. I have documentation that her brother went to Carlisle Indian School in New York. He does come back to Standing Rock but does so later in his life. And as

written in my self situating, my Grandmother Laverne spent time in boarding school in Marty, South Dakota with her twin sister, Lorraine.

Termination and Relocation was a policy sought post World War 2. I will write about these policies later on in this paper. The purpose of this legislation was to terminate reservations and federal status of tribes and relocate members of those tribes to the biggest cities in the United States.

Concurrent with policies of termination and relocation, boarding schools is children being taken off reservations and put in the foster care system before the Indian child welfare act or ICWA. If women were single or seen as unfit mothers/parents, children were taken by the state with very little recourse or resources to get them back. Children were often removed from the reservation entirely away from their communities. This is where my Dad falls in. Though my father was taken by his father, his father was white. There would have been little recourse available to my Grandmother, who was divorced, to get my Dad and his 4 other siblings back to the reservation.

The communal response to these policies and sets of circumstances has produced its own forms of recognition and access to citizenship. American Indigenous people have been forced to navigate the outcomes of every single one of these policies over time. And all of these policies impacted individual reservations differently. Out of the need to navigate all of these forms of authority arose a resilience to maintain our communities. To provide recognition of our families, and providing goods and services to our community members who find themselves located in or out of their reservations or tribal lands.

Practical Authority: Developing Authority Outside The State

Practical Authority (2013) is a concept coined by Rebecca N. Abers and Margaret E. Keck in their twelve-year long qualitative study of water institution building in Brazil. These authors argue that, following the end of the military dictatorship in 1989, Brazil found itself in a new era of democratization and institution building. New platforms for public participation with a surge in activity from civil society shifted governance and authority from solely being in the hands of a centralized system to a system resembling the familiar 'marbled cake' of federalism.

The shift from centralized governance to decentralized governance was by no means orderly or linear. Institutions that formerly exercised state authority were not completely dissolved or necessarily shaped to incorporate the decentralization process. Institutions under the former rules and authority of the dictatorship were now competing with new state institutions or public-private partnerships for authority to fill similar, if not the same, goods and services to their populations. This mixture of multiple institutions with varying levels of authority creates what Abers and Keck call "entanglement". In connection with themes of authority, decentralization, and federalism in general, Abers and Keck use entanglement to specifically frame the setting of their institutional study. This is how the authors argue how new institutional civic spaces and civil society participation intersect with federalism and authority:

> The notion of *entanglement* suggests that overlapping administrative jurisdictions layered upon ambiguous functional divisions of labor may produce competition for, confusion about, or even gaps in political authority. Although the resulting uncertainty very likely creates more obstacles than opportunities, every once in awhile, an organization or an actor can use the muddle to find alternative routes to get something done. (Abers and Keck, 2013: 21).

Describing these ‘alternative routes to get something done’ is central to formulating Abers and Keck’s concept of ‘practical authority’. Within institutions new and old, actors have varying skills, access to resources, networks, and areas of expertise that may contribute to processes and outcomes. Abers and Keck state, “although organizations sometimes gain the capacity to influence behavior through formal dispensations emanating from state power, they also can, and often do, gain that capacity by other means” (Abers and Keck, 2013:7).

Broadly, practical authority “is a kind of power in which the capabilities to solve problems and recognition by others allows an actor to make decisions that others follow.” (2013, 7). Practical authority is a process by which organizations gain influence and authority to act within selected policy areas. Key individual actors interested in working with these policy areas work to create or participate in organizations which allows for purposeful engagement. Actors engaging meaningfully in the context of entanglement learn how to create sustainable and effective organizations. “Institution-building practices lead to the transformation of ideas, resources, and relationships, then it may be possible to construct capabilities and recognition” (19). The organizations gain influence and recognition because actor capabilities allow for creative solutions to problems. Solving problems creates recognition of the organization and the individual actors capabilities to see processes through.

The authoritative nature of settler colonial legacy from American Federal system governing Indigenous people is a key to framing institutional processes both from the United States and Indigenous communities. From the early history of reservation creation

and land governance, boarding schools, termination and relocation, adoption sweeps off the reservations from the 1960s-1980's are all policies full of the "erase to replace". All of these policies contain settler colonial logics and have been pursued with significant federal government authority. The nature of these public policies was not totally encompassing. Each American Indigenous tribal community is different. And public policies meant to incorporate all tribes could not realized even with the sole authority residing with settler colonial state. But these policies did remove a significant amount of American Indigenous people from their sovereignty. Termination, relocation, adoption off reservation and urbanization policies have been tools with settler colonial logics to weaken Indigenous communal identity and sovereignty. Thus the American Federal System created its own version of Abers and Keck's entanglement. It left Indigenous people in various stratified configurations relationships with land, identity, access to tribal government land, urban land and citizenship according to the United States Federal System. Patel's stratification and Abers and Keck's concept of entanglement are key theoretical explanation for the various configurations of relations indigenous people have with not only the federal United States government but also to their Indigenous sovereignty. Stratification and entanglement are the realities that Indigenous people have navigated. These communities needed to find a way to access goods and services for the people who found themselves in urban land far from their sovereignty. They needed to overcome the gaps left by the failures of colonial governance.

AMERICAN INDIAN URBANIZATION

The history of the development of urban Indigenous communities grew out of to the failures of the settler-colonial federal American state to fully incorporate indigenous people. Importantly, indigenous people have always found a way to navigate and create community within the settler-colonial state. But historically, urban Indigenous institutions grew out of the need to fulfill needs left out largely out of the failures of American Federal policies of termination and relocation (Fixico, 2013). Following World War Two, the Federal government engaged in a massive study to understand the state of reservations across the United States. Most of these reservations had been under the trust responsibility doctrine and governance of the Federal state and the study showed that they were in deplorable conditions(Fixico, 1986). It was determined that the best course of action would be the termination of federal status of entire tribes and removed them to cities as a means to relinquish the burden of dealing with the "Indian Problem" (Deloria, 1969). Relocation centers were predominantly located within some of the largest cities in the western United States, Los Angeles, Denver, Salt Lake City. Eventually more cities opened up to relocation programs.

The general history of urbanization and the policies of termination and relocation is not the full story of all urban Indians. Termination and relocation policies do not explain the growth of urban Indigenous communities everywhere and particularly in smaller cities. The large cities aforementioned are cities that have a total sizeable population in which American Indian people would show up on census data. This is not

fully explained in historical records. It could mean that the process of removing Indigenous people to the largest cities which could allow for the Federal government to maintain data collection on the movement of Indigenous people in the United States. It could also have been more plausible for these cities to absorb the increase in number of people. However, now there are many smaller cities that are closer to reservations that have sizeable populations of urban indigenous people but are not traceable through Census data. This means that we have a very partial understanding of what explains the movement of Indigenous peoples to urban areas, especially in small and mid-sized towns.

Termination and relocation signals a period of policies that were pursued by the federal government to think through how it was going to shift the burden of paying for or maintaining the historical trust responsibility or a sort of legistated 'parent-child' relationship it had with federally recognized tribes. Largely, Federal subsidies were created to maintain tribal reservation communities. The trends and cycles that follow Presidential administrations for all sorts of spending initiatives are applicable to Federally recognized American Indian reservation communities. Supporting reservation communities and or lack of support in spending bills impacts the ways in which reservations historically have provided for their communities. In all of my work with urban community organizations, there has been concerns by my Elders about the role of certain presidential administrations lack of support for Indian Country. As seen as a potential cause for more urbanization. Putting pressure on community organizations in the city to help those making that transition. This is a gap in the knowledge of political science and should be looked at more closely.

Current Literature and Data on Urban Indian Communities

Current data provided by the National Urban Indian Family Coalition confirms a continuation of settler colonial realities of erasure among indigenous people and particularly urban American Indigenous populations.

> The erasure or rendering of Native people invisible has been and remains a key factor limiting the opportunities and wellbeing of our communities. Native people residing in urban areas are amongst the most invisibilized populations in the nation, yet we represent a significant portion of Native people in the United States: 72% of all American Indian/Alaska Natives (AI/AN), and 78% of all AI/AN children live in cities. This invisibility has created and perpetuates extreme disparities across all the major sectors of life and community for tribal citizens living in cities including: children and family services, housing and homelessness, economic development and employment, and health and wellness (including the justice system).
> (Bang, M., & Grogan, M., Florez, C., 2015.)

Most of the data on urban Indigenous populations is only available in cities with more than 500,000 people. This data collection though important, does not tell us anything about cities with populations less than 500,000. This would include the city of Boise. As mentioned previously, there is no comprehensive study to show how a majority of natives have made the transition from reservation communities to urban areas in general. That 72% of total Indigenous people live in cities without comprehensive knowledge of how this has occurred is gross negligence. This gap of knowledge only increases the necessity to contextualize this within the logic of continued settler colonialism.

There are urban indigenous organizations within large cities that have undergone studies to understand contexts within their own communities. It is only recently that I have been able to travel, interview and learn from leaders in other urban Indian organizations. In 2018, I was able to spend 5 days learning from the Minnesota Indian

Women's Resource Center in Minneapolis. Many other communities are undergoing the work to center and create spaces of access, recognition and citizenship for urban Indigenous people. Through these interviews I have been able to find support and tools to allow me to continue to pursue my research with the urban Indian community in Boise in ways that are appropriate and community focused.

The Native American Coalition of Boise, Idaho

The purpose of the self situating at the beginning of this thesis is what allows me to share the following knowledge about The Native American Coalition of Boise or NACOB. I am only able to write about NACOB and share the following stories about this organization because of my participation and permission secured from the community. It is important to contextualize this section of knowledge within the process of learning from and working with the leaders and Elders of the community.

NACOB is an urban Indian community organization located in the City of Boise, Idaho. It was founded around 1989-1990, and recently celebrated 30 years of activity. The first interview conducted with one of the founding members of NACOB, the earliest gathering of community members that would eventually create this organization was in response to an advertisement in a local newspaper around June of 1989. The advertisement was written by a non-indigenous individual apart of Order of the Arrow from the Boy Scouts of America Organization. This individual was asking for Indigenous presence in the creation of a native-inspired village showcasing historical, and appropriated dwellings of Indigenous people of the great plains area instead of the Boise Valley people. In the process of learning this part of the story of NACOB, it is told with

considerable humor. The key leader of NACOB recognizes the actions of a non-indigenous individual who prompted the gathering and connection of Indigenous people who were living in the Boise Valley at the time. The best part of this story for me as a researcher is the idea that this non-indigenous individual meant to give recognition to local indigenous people for their historical contributions, however, they were not willing to recognize the local community for how they wanted to be recognized. This moment provided an opportunity for the local Indigenous people to respond to this request and to learn of the other indigenous people residing in the city at the time. This group met and formulated a name and called for other natives in Boise to come participate in the organization with the following article published in the local "newspaper of record" in July of 1989

Native American group plans its first meeting

The newly formed Native American Coalition Organization of Boise will meet at 7 p.m. Thursday at the Overland Station Rec Center (entrance is off Curtis Road near Overland).

The goal of the organization is to share and preserve Native American culture.

An open invitation is extended to all Native Americans to help create the organization and join in song, dance, art, storytelling, and drumming.

Members of the following tribes have participated so far: Blackfeet, Assinaboine, Miwok, Nez Perce, Paiute, Collville, Washoe, Narraganset Pequot, Sioux, Delaware, Apache, Senecan, and Mohawk.

Figure 2. NACOB published article calling for participation Idaho Statesman July, 1989

NACOB is an intertribal organization. The participants come from local Boise Valley tribal people and also contains members with tribal identities from all over North

America and beyond. NACOB also has extensive support from non-native local community members who participate regularly in events. The purpose of the organization grew out of a need to connect to other indigenous individuals who felt isolated from their tribal communities or felt alone within the Boise area. The group began to connect regularly with each other and invited native people in the area who they came across in the city. Most of the early and original participants had young children in the city. The members of the community wanted to raise their children with culture and practices reflected in their own homes or tribal communities.

The organization has grown in size and scope over its 30 year existence. There were moments where members of the organization have debated the role of NACOB and what the organization should look like. It has survived disagreements about how tribal recognition should take place within the organization. Whether it would focus on federally defined tribal recognition or based on stories. It would survive separations of those who wanted to take the organization in a different direction focusing on powwow culture. NACOB has survived its own intercommunal struggles to become what it is now. When I hear stories of those early times, the elders of the community remind me that ultimately they could survive the tension within the community organization when they focused on their children. The primary vision of what they wanted to see was always to think about the future they wanted for their children. NACOB has also been sensitive to the needs of elders in the area. So this organization takes into special consideration the needs of mothers/families of young children, and families with elders who may need special care and or community attention to help Elders have a place to gather and feel apart of the community.

Much of NACOB's work has been providing access to culture, food, stories, and art. Access to food is such an important cultural aspect of our community. NACOB provides monthly community dinners where we share and take part in a meal together and talk about the needs of each other and community. All of our dinners begin with a prayer offered by elders in our community. Providing food is a ceremony. It's a time to visit, to take care of each other and find out what members need. These dinners, our Elders share stories. They share creation stories, stories of tricksters, stories of how we as young people should behave. These stories serve as guidance and advice that we as young people should be engaging in. Often these stories serve as a motivation to remember our lands, our elders and our children. Our elders share songs and we share dances. I come from a family of singers and dancers and I often participate in teaching dancing. This is a huge part of my interaction at NACOB. Songs and how we sing them have rules as does the dancing and it is important that our children learn those rules of etiquette as part of participating in song and dance.

Another significant part of NACOB's work has been to serve as an access point for community members to connect to social services and resources available in Boise. With the historical context of settler colonialism, Indigenous individuals often have a complicated relationship with accessing services. Often, NACOB leaders serve as a liaison with our community members and state services such as access to fair housing, food stamps or food banks. Leaders have access to lists of services that have been welcoming and or understanding when it comes to working with American Indian people. NACOB leaders often recommend people they can go see to receive services that will be understanding and or welcoming. It is a place where exchanges occur about health and

wellness. There are also conversations that take place about who they can feel safe going to for services needed within the wider public policy service provision in Boise. NACOB has built connections to people who work in health and welfare services as well as housing. They also have access to indigenous professionals working in the Boise area. Together, NACOB provides for the local and surrounding indigenous community.

NACOB also has many connections to surrounding tribal reservation communities. Many of the members of NACOB are from the surrounding tribal communities and or claim identity and recognition with those tribes. There are many participants from the surrounding tribal communities that come to NACOB events. The closest tribal communities are the Duck Valley Indian Reservation, Shoshone Bannock Reservation and the McDermott Reservation. There are elders within the community in Boise who inform elders and tribal members in those places of the events NACOB hosts. NACOB also supports efforts within those communities as well.

NACOB is dedicated to utilizing the skills within the community. We have members who host classes on medicines and stories. We have events that are focused on teaching cultural/art skills like beading and leatherworking. We have members of our community who are gifted orators, and artists. They are the ones who provide knowledge about how they grew to know about their skills. We have singers and dancers frequently, especially with our children. NACOB has a beading class where we focus on teaching beadwork or other skills that members want to share and learn.

Even in the city, NACOB provides a place where Indigenous people can feel welcome and where they can find recognition in shared experience. And for me this is one of the most significant aspects of what this organization does. NACOB leaders hold

the stories of its members. They recognize that many of our members have been through termination and relocation. Some of our members were adopted away from their home reservations. Some of our members have been incarcerated and therefore have a history of living away from their communities. Some of our families have been impacted by the foster care system or aged out of the foster care system. It is here that I have found a recognition and found community based on the story of my family moving to the city. The history of urbanization for many people is complicated. For a long time, identifying as an urban indian has a negative connotation. That you have lost culture entirely as a result of living in the city and away from a reservation/landed tribal community. But in NACOB I have found a tremendous amount of support to share my story, how my family came to the city and how we access community and culture in Boise.

NACOB has been a place of community for me. And through that experience, I have spent a lot of time contemplating why and how I feel when I am with the community. I circle back to the stories that are shared and trust within the community. NACOB is a place where people feel safe to participate. It is a place where needs are communicated and met. The leaders are able to engage in actions that allow for problem solving to take place that may involve risk of engaging with the community as a whole and community organizations that are apart of the wider public policy framework. Because NACOB has been able to deliver access to goods and resources there is an inherent trust built in that process. Community members continue to engage in volunteering their time and donating resources because it builds trust. Resources get distributed in ways that make visible differences in the community. And needs and the ways in which NACOB chooses to spend resources gets talked about in front of the

whole community. It is also important to note that building trust is unique in this space as NACOB is addressing gaps in services and needs with Indigenous people in the context of living in the city and not on the reservation/tribal communities. The process looks different than an organizations or community efforts on or within reservations.

DECOLONIZING & INDIGENOUS GOVERNANCE

I do not use the term ‘decolonization/decolonizing lightly. Having a story of removal from my traditional homelands and identifying as an ‘urban indian’ complicates the relationship I have had with the idea of and definitions of decolonization. I firmly agree with Tuck and Yang and their definition of decolonization. They state “decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools” (Tuck and Yang, 2012: 1). I wanted to make very clear that this project is not decolonizing in terms of a repatriation of land. The City of Boise has yet to relinquish its land to the Boise Valley People. However, my purpose in using ‘decolonization’ is unique and reflects the practices that are upheld and continue to be upheld by Indigenous people even when they are removed from the cities.

What makes NACOB unique is not only is it an Indigenous-centered organization, but it has pursued its objectives largely without a 501c3 or other mechanisms of state institutional governance. NACOB did at one point have a recognized 501c3 but relinquished it in the early years of its existence. It did so because the rules pertaining to the 501c3 did not work for the community in ways that were sustainable. The part of this work that I do see as decolonized is that largely, NACOB has functioned because the people collectively make it so. It is community directed and community led. This is an indigenous specific form of organizing and is governance as recognized by the community. It is an exercise of sovereignty and self-determination. It allows for

recognition of the community in very indigenous specific ways at a local level to provide for the needs of the community in Boise, Idaho.

At the end of Tuck and Yang's piece they describe what they call an 'ethic of incommensurability' (2012). The idea is that decolonization unsettles everyone. It implicates everyone because the full repatriation of land to Indigenous people does not answer for settler futurity. It is centered on the futurity of Indigenous people.

> To fully enact an ethic of incommensurability means relinquishing settler futurity, abandoning the hope that settlers may one day be commensurable to Native peoples. It means removing the asterisks, periods, commas, apostrophes, the whereas's, buts, and conditional clauses that punctuate decolonization and underwrite settler innocence. (Tuck and Yang, 2012: 36)

The purpose of this section is to suggest that NACOB embodies an ethic of incommensurability. It enables Indigenous people in Boise where their stories and identities are recognized. The community provides goods and resources to its members. It provides a space where members can collectively build a future that ensures indigenous futurity in the city.

Qualitative Methodologies & Data

Interviews were sought with key leaders and Elders who have had either a long history working within NACOB or individuals who are key volunteers and therefore have experience helping the leaders facilitate the function of what Elders needs and wants are. The interviews were chosen by first engaging with the key leaders/Elders of the organization. These are individuals who have either been with the organization since the very beginning or those who have been participating for a long enough time to know the history and providing needs within the community. The first interview was chosen

specifically because this person is seen by the community to hold the primary leadership role. Trying to describe the role itself is difficult because in our community, we do not operate by a specific set of rules or have roles defined in any sort of official way. Leadership is defined by the community as a whole. For me as an Indigenous researcher, learning who embodies the primary leadership role is very much founded on years of participation in NACOB. Because I have volunteered I have learned who serves in different capacities by coming over a period of 10 years.

Largely what I know about leadership stems from Lakota teachings taught to me by my family. Individuals learn to embody their roles in community over time. This occurs from the time we are children. Typically, this is done within families but not always. Our families bring us to events where we are mentored directly by our family members of our Tiospaye/extended relatives. This can come to mean people we are in community with. We come to fill the needs of the community, we are mentored by those who share similar gifts. Leaders/Elders see the needs, make them known to the community at large and do the work necessary to achieve outcomes. Community members may engage the Elders and leaders to make their needs known. The Leaders/Elders take action which could be seen as a behavior that includes risk. Because asking for resources can be difficult or feel shaming.

Taking actions to fulfill needs often includes risk. Often actions are taken in the forms of fundraising, or publicly asking the entire NACOB community for donations. It could also mean engaging other public institutions outside of NACOB. As previously written, NACOB began doing this work by addressing food insecurity. The point is, these leaders have gained experience in doing the work of providing resources. They did so in

ways that are safe for the community to keep asking which suggests a systematic process of building trust within the organization. In this process, Elders/leaders are followed by members. Members volunteer to help support the needs and efforts of the Elders/Leaders. For me as a young Indigenous researcher, it has always been important to me to spend time with Elder leaders and learn this process.

The process of engaging the Leaders/Elders of NACOB was not a challenge for me. I needed to be present in the community. And I needed to show respect for the leaders/Elders as individuals. I show respect for what they do by my actions. This includes showing up, being present. Learning to serve and volunteer to do what is asked of me in the community. Checking in with community members. Engaging and helping with children. This is an important and significant process of this research. I was mentored and guided by these individuals in how I should approach the community to engage in the research process. I was given opportunities by the leaders/Elders to talk about the project I wished to engage with the community. I had to publicly talk about it to the whole community. I then asked the entire community if it would be ok for me to carry out the research project. I specifically had to ask about doing interviews and carrying out the survey.

The interviews were framed in a way that I could communicate clearly that this is for the purpose of storying the community. Meaning, the interviews are to find out what the leaders/Elders have done in the past to understand the creation of NACOB. It was also framed as a way to preserve these stories for the entire community. A significant part of this project is creating a deliverable to give back to the community. I show respect for the leaders/Elders by not only asking for their perceptions of their roles and the stories

they carry but I also recognize that giving back to the community is a significant part of this project as well. Leaders are supplied with copies of their interviews, copies of the survey, copies of the data and copies that are usable for the community as it sees fit.

The interview questions were specific to asking about how leaders view their roles and what they perceive their role is within the community and externally in the wider Boise community. The questions were framed in a way that I could understand how NACOB as an organization has sustained itself. The questions ask about how the community formed, what were the actions that they needed to carry out to sustain the organization and what did they have to overcome. The interviews allowed for another triangulated source of data to learn if NACOB possessed 'practical authority'. To assess this, I narrowed down some definitions that were outlined by Abers and Keck in their work which helped to define actions taken that would constitute and operationalize the concept of practical authority.

In fulfilling requirements for research on behalf of the University, I acquired Institutional Review Board permission for the interviews and the survey. While this serves as a permission tool for research by the university, I consider the ethical obligations founded in Critical Indigenous Methodologies by Brian Brayboy et. all to be absolutely essential to this thesis. These interviews serve as one of my sources of data collection for this project. Again, the primary purpose of these interviews is to discover if practical authority is present with NACOB, as Abers and Keck define the concept. To capture this, the interview protocol will focus on how key actors gain capabilities and recognition to fulfill their roles. The two guiding questions being: How do actors create a

sustainable organization? How do actors externally engage with outside community organizations?

Operationalizing Practical Authority

First hand observations:

To look for instances of practical authority in my context, I plan to use first hand, ethnographic observations of the Abers and Keck's research strategy. Looking for instances of

- "Keeping one's head down": I interpret this as instances of listening to experts on issues or if a key actor is engaging within the NACOB community itself. I looked for observations where the actor is working on daily tasks and proceeding with particular plans even when others disagree.
- "Small scale experiments where competition for authority isn't strong": By observing who and how actors are engaging within participating members of the community . This could be small acts of service within the organization. Either key actors acting in relational role of service to Elders or non-key actors helping out key leaders of NACOB.
- "Disseminating information": Idea sharing, promoting future events and meetings

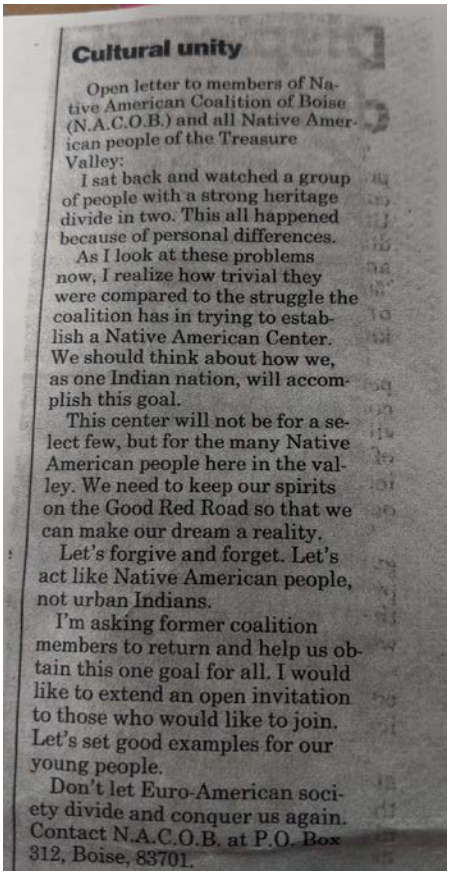
The second part of my research strategy, a point of identifying practical authority as abers and keck define, is specifically looking at the relationships key actors from NACOB have with outside organizations:

- Keeping one's head down: Interpreted as key NACOB actors pursuing daily work and regular scheduled tasks even if other organizations or members within the community disagree or challenge ideas
- Observe the role and process NACOB interacts with the Race to Robie Creek Organization. (Primary source of funding for NACOB)
- Observe the meetings leaders of NACOB have with the State of Idaho's Department of Health and Welfare
- Observe the meetings leaders of NACOB have with Housing
- Observe and participate in instances of presentations of NACOB to public gatherings at the Boise Public Library

Qualitative Findings

The purpose of qualitative data in Indigenous research is to capture the stories of what is happening in NACOB as an organization. The goal was to preserve thoughts and perceptions of the leaders and Elders who have sustained NACOB for 30 years. This was the main focus of the project and was planned as being the sole source of data before I had the opportunity to capture data through the survey. The survey data I presented above would be incomplete without qualitative interviews with NACOB leaders and Elders. Their thoughts and insights are absolutely central in providing meaning and context to the quantitative survey data. The terms that I use to operationalize practical authority, are not what our members would identify with. So it becomes important for me as a researcher to highlight what leaders and elders have shared with me that I see contributes to the theory of practical authority.

Part of Abers and Keck's route to gaining practical authority is the notion of 'keeping one's head down'. This is the concept that members of an organization will pursue goals in the midst of conflict. In the first interview I did, the elder expressed the idea "I don't care where you come from, I want you to know you are welcome here". This was in reference to allowing members of NACOB to identify themselves as Native but also living within Boise or identifying as an 'urban Indian'. This has allowed for Indigneous people to identify their being in Boise for whatever the reasons may be.



Cultural unity

Open letter to members of Native American Coalition of Boise (N.A.C.O.B.) and all Native American people of the Treasure Valley:

I sat back and watched a group of people with a strong heritage divide in two. This all happened because of personal differences.

As I look at these problems now, I realize how trivial they were compared to the struggle the coalition has in trying to establish a Native American Center. We should think about how we, as one Indian nation, will accomplish this goal.

This center will not be for a select few, but for the many Native American people here in the valley. We need to keep our spirits on the Good Red Road so that we can make our dream a reality.

Let's forgive and forget. Let's act like Native American people, not urban Indians.

I'm asking former coalition members to return and help us obtain this one goal for all. I would like to extend an open invitation to those who would like to join. Let's set good examples for our young people.

Don't let Euro-American society divide and conquer us again. Contact N.A.C.O.B. at P.O. Box 312, Boise, 83701.

Figure 3. NACOB Member writing in response to conflict in the organization. Idaho Statesman, 17 November 1990

Though the letter to the editor suggests there isn't a disagreement about who participates, there is a negative connotation to being called an urban Indian. The idea of the article is to identify indigeneity in a particular way that provides cohesion. That being urban indian is disconnected from values and cultural actions that are actually indigenous. Notions of who is and is not indigenous has always been debated in our communities and this is absolutely been a question that has been apart of NACOB. The idea of anyone being able to participate has not always been a popular idea within the organization. There were disagreements about who should be allowed to participate and whether or not that participation should be contingent upon federal recognition of Indigenous Identity.

As a result of its continued stance on inclusivity, it is a place where members share stories of where they are from, and how they identify. Audra Simpson's question of "Who are you?" is asked and answered. The elders of NACOB carry the stories of how people arrived in the city. Some of which are painful and difficult to hear. One of my other interviews expressed the concern that what they were most worried about the future of the organization was that the stories would be lost of their members. 'Keeping one's head down' in public policy tends to mean that leaders keep following through with solutions to problems even if people in the community disagree. In this instance has been the continuation of NACOB to be an inclusive intertribal organization with various identities named. And NACOB has continued to welcome members of all tribes from all over the United States as also evidenced in the survey data.

Members of the organization debated what the role of NACOB should be. As mentioned earlier in this thesis , there were Boise non-indigenous community members

that wanted indigenous members to participate in the creation of a live action historical role playing that was not in-line with what they themselves wanted. There were also indigenous members who wanted NACOB to be singularly and culturally focused on powwow and associated activities that would facilitate an ongoing powwow. I believe this is evidence of operationalizing practical authority because many of the early participants in NACOB worked to continue to host dinners, classes and gatherings with a focus on children and elders. In keeping with the idea of 'keeping one's head down' and pressing forward, providing activities that members would continue to attend. There has been continued dedication to carry out these activities, even when there were conflicts within the community. Building practical authority begins internally within the organization by developing trust among participants. The organization gains experience and fosters continued participation even while pending issues or identifying new problems arises. Organizations sustain themselves by creating solutions that are viable to the community. They have to be able to work through conflicts and keep pressing forward with goals in spite of differences within the community members.

Part of building recognition and trust within the community is recognizing the people who provide stability within the organization. For Indigenous people, we rely on our elders to share what is needed and young people to provide the bulk of servicing the community when it is called for. With NACOB, the regular dinners provide opportunities for Elders to share needs over a microphone and for young people to listen. In one of the interviews, I interviewed someone who referred to herself in the Shoshone language as "old woman". Being an older person is a beautiful and revered position in most American indigenous cultures. I followed up in our interview to clarify the meaning of the word she

used as she meant it to be understood. This individual followed up by saying that they were “just a worker.” But when I heard that, I immediately paid attention because I do not consider this person to be just an “old woman” or “just a worker”. This is exactly one of the most important roles an individual takes when they serve within our community. I interviewed this person because they are relied upon. They always come to the events with food. They are always serving those older than themselves. This is an important and trusted role within NACOB. Those who are consistent with bringing food, goods or services to the organization take on roles that are often seen in others eyes as bigger and more influential.

In another interview, that was probably one of the most important interviews I was able to have with one of our Elders, they mentioned that they felt they were “the Grandma” to all NACOB members. This is a role that is not only revered but instills trust and connection in our community. It is noteworthy that this Elder has 3 generations participating within NACOB. As a member of NACOB who is far from home and does not have my grandmas nearby, I rely on the Elder women for these roles. And I can tell you that Elder women are looked to in these roles. As Grandmothers and Aunties who take on familial roles but also roles of inspiration, guidance and leadership. These are the people who influence the actions of the members of our community. This is not just leadership personified it is family and a support system personified in the actions of our leaders. NACOB is a support system that builds trust for our members.

Through interviews and fieldnotes, I sought to capture the actions of leaders and elders that facilitate and carry the functions of NACOB. For example, an elder emphasized the importance for the community to continue to create activities that would

be family friendly, which involves young children and Elders (over age 55) in organized activities. This was one of the primary goals identified in the interviews of NACOB in the very early years. Some of the activities that NACOB carries are dinners, some of the activities are geared toward cultural knowledge, art, music, singing, and dancing. Most of NACOB's activities are geared to allow for intergenerational community building. The data suggests our youngest member surveyed was 24 and our eldest member surveyed was 83. This does not capture all the children that are in attendance in the community gatherings.

QUANTITATIVE METHODS AND METHODOLOGIES

NACOB is an urban Indian organization that serves as a key intermediary between tribal/native individuals and local, tribal and federal governments. This organization is led by individuals who become leaders by carrying the stories of the individuals that make up the community. They know who their members are and where they have come from and how they can publically engage the broader community. Leaders develop communal practices that permit Native people to understand themselves and, hopefully, better engage the broader world. NACOB seeks to build trust among community members in order to represent these communities vis-a-vis local, tribal and federal governments. NACOB also seeks to build trust among community members in order to build recognition within the internal community. Building trust in urban environments is different than on reservations because leaders have had different contextual experiences that come with living in an urban environment.

To better understand the role of NACOB a survey was created and administered in person at these times and locations. Every single gathering involved a meal. I was able to administer the surveys at these times, in person. All of these events occurred within 2019.

Mar 2 Saturday 4:00 Potluck and Bingo Maple Grove Grange

Mar 17 Sunday 1:00 Beading Maple Grove Grange

Apr 6 Saturday 1:00 Elders' Gathering Maple Grove Grange Ages 50 and over

May 4 Saturday 1:00 Beading Maple Grove Grange

Jun 9 Sunday 1:00 Beading Maple Grove Grange

Jun 23 Sunday 1:00 NACOB Birthday Potluck Maple Grove Grange

Sept 15 Sunday 1:00 18th Annual Native American Picnic & Potluck Municipal Park

Participants were able to come directly to me at a table in the room and learn about the survey. Most often, I would walk around tables during meal times and ask if members of the community would participate in the survey. This would be appropriate for me to do culturally as it is expected that younger people will serve older members of the community.

The purpose of the survey was to gather summary statistics to understand the general makeup of the community and to learn how members of NACOB engage in the community organization itself. To learn how members identify themselves with regard to tribal or community identity and to learn how they participate within NACOB and outside of NACOB. There are questions on the data that also ask about participation in the local and general elections.

As part of the accountability practices from Indigenous Methodologies, I recognize that the creation of the survey was a unique opportunity. The survey was only accomplished with the permission and guidance of the community. It is important to recognize that traditional political science research methods alone may not be enough to replicate this part of data collection. The role I take as a researcher and participant within the community makes ethical collaboration a possibility

Hypotheses

- As the researcher, I would expect levels of trust within NACOB to be higher than levels of trust with external local, state, and federal institutions.
- Trust for NACOB will be systematically higher than for local and federal institutions.
- Trust for local and federal institutions will be higher among those with lower tribal identification.
- Trust for NACOB will be higher among those individuals who identify as an urban indian and may have a weaker tribal identification.

Building Community Through NACOB

Over the past 30 years NACOB has created community among a diverse body of Urban American Indians living within the Boise Valley. The creation of the community stems from the need of finding other Indigenous people who share similar stories and experiences. The routes and or stories of coming to live in Boise are varied but the experiences of identifying as Indigenous in the city have similar themes. NACOB is a place where those themes come together. It is a place where people find recognition, and support. There is a comfort in sharing your history with the community here. Some have come from tribal communities. Some were adopted out of their community. Some experienced boarding schools. Some found their way to the cities to work. But often the story includes some sort of movement away from respective tribal community context. The stories shared, make up a collective of knowledge and a collective of trust.

Trust within NACOB has come from a continual process of learning what the needs are of the community and seeking to fill them. Many of those needs have been centered on physical needs of food, clothing, and shelter.While designing the survey, it was important to have community input and support in the questions and wording. The leaders of the community wanted to understand how members participate. NACOB is a storied organization. This means members who know about NACOB may live within the treasure valley but also can come from the tribal communities. Anyone who hears about NACOB or who has an interest is welcome to attend gatherings. As such, community leaders wanted the survey to be inclusive. This meant being intentional when drafting language that would recognize NACOB members may not directly live within the Boise Valley. The members may identify or live within their tribal communities or reside in the city. Some of our members travel and/or live between both tribal communities and Boise. It was important to leaders of NACOB that I understand location shouldn't matter in how they connect themselves to the organization itself. The important questions were how long members have known about, participated and volunteered in NACOB. We have elder members that participate in NACOB that live in the surrounding reservation communities and participate when they can travel to Boise.

Trust is also measured by how members donate and how members access needs from the organization. These questions are designed to understand how individuals members act to sustain or further the goals of NACOB. Survey questions ask how members donate their time and or resources to the organization. This gives leaders an idea of how members donate food, clothing, money and other skills or resources to the community. Survey questions also asked members what they received from NACOB,

which allows for leaders to know what resources were given. There are also questions asking how likely members would recommend NACOB for access to resources and how likely members would be willing to access services if NACOB members referred them. This allows for leaders to understand how comfortable members are asking NACOB for resources when they are needed.

Another aspect of trust is understanding the role of NACOB within the wider public policy framework in Boise. NACOB is doing work with indigenous people that no other community organization is doing. It is important to contextualize that work within Boise as well. What is NACOB doing? Why does it do the work it does? How has it fostered this community to participate together for 30 years. Survey questions were asked specifically how likely members were to utilize NACOB compared to other organizations get at understanding the role NACOB plays in comparison to other food banks, shelters, or clothing needs.

This project would not have been possible without continued participation within NACOB. I have been able to volunteer within NACOB for about 10 years. This participation has allowed me to get to know members. Volunteering has helped me to learn the vital role leaders and key participants in this organization. As an Indigenous woman, I cannot describe the importance of placing myself in a position to volunteer other than it has meant that I am placing myself in a position to learn. You learn best from the leaders of the community how best to serve. It is a hands on learning experience being guided by others collectively. Only in these circumstances have I been able to secure permission to act with the community to pursue this inquiry. I have been able to interview with Elders and participants only because they have agreed to let me.

Throughout this project, I have come to realize just how complicated it has been for me to contextualize what is happening within urban American Indian communities and in Boise specifically. I needed to take time, and considerable guidance from my community to see what is of significance to this project. One of the most important parts of this process has been to make very clear that I am blending both what I know as an Indigenous person, with what I have learned as a scholar of political science. What I identify as a scholar, is that NACOB is involved in a continual exercise of building and maintaining trust. Building trust is a constant theme of study in political science. Learning how trust is created within the context of urban Indian communities must be done recognizing the process is concurrent with ongoing settler colonialism. Indigenous and non indigenous participants in NACOB find recognition in a shared story of their connection to Boise. However, there is an important shared purpose to recognize members that claim Indigenous identity and who have struggled to adjust to living within the city. I have been able to learn how leaders practice listening to participants ask our members who they are and where they come from.

Survey Results

This questionnaire was designed to capture how participants feel about Boise, about NACOB, how many years members have participated in NACOB and how frequently they come to events. I distributed 86 surveys and 84 were fully completed. The data captures how participants donate to the organization and what members receive. It identifies how likely participants are willing to let the leaders speak on their behalf to other organizations. And also how likely they are to recommend NACOB to others. The

survey was also designed to allow participants to racially self-identify with any combination of identity they chose to identify with. It also allowed for participants to identify of how strongly connected to Indigenous identity which I will talk about later on in this section.

Table 1. Demographics & participation

	Men (28)	**Women (52)**	**Total (83)**
Age (average)	57	59	58
How likely are you to recommend Boise?	Very likely-42% Likely-50% Somewhat likely-7%	Very likely-55% Likely-36% Somewhat likely-7%	Very likely-49% Likely-41% Somewhat likely-7%
Years in NACOB	8.0 years	7.9 years	8.1 years
Frequency: # events attended in last year	0-3 events-35% 4-6 events-57% 7-12 events-42%	0-3 events-26% 4-6 events-28% 7-12 events-41%	0-3 events-30% 4-6 events-25% 7-12 events-41%
Education	Less than high school-0 Graduate high school-33% Some college/university-40% Graduated college-18% Post-graduate degree-7%	Didn't answer 2% Less than high school-9% Graduate high school-9% Some college/university-46% Graduated college-21% Post-graduate degree-11%	Didn't answer 1% Less than high school-5% Graduate high school-16% Some college/university-45% Graduated college-20% Post-graduate degree-10%
Employment status	Yes, Full-time-50% Yes, Part-time-7% No, temporarily unemployed-0 No, student- 3%	Yes, Full-time-36% Yes, Part-time-9% No, temporarily unemployed-0 No, student- 0	Yes, Full-time-40% Yes, Part-time-9.41% No, temporarily unemployed-0

	No, retired or permanently disabled-39% No, homemaker/stay at home parent-0%	No, retired or permanently disabled-48% No, homemaker/stay at home parent-5%	No, student-2.35% No, retired or permanently disabled-44.71% No, homemaker/stay at home parent-3.53%
Do you have a household member receives government benefits, such as Social Security, Disability, Medicare, or Medicaid?	Yes-67% No-32%	Yes-62% No-37%	Yes-64.29% No-35.71%
Are there minors (under the age of 18) living in your house?	Yes-32% No-67%	Yes-23% No-76%	Yes-27.06% No-72.94%

It was interesting to find that many of the participants find Boise to be a good place to live. Since there are little to no resources for Indigenous people. I think this finding is important that amongst our members, they generally find Boise a place they would recommend living. Although, it is a small sample and our population is scattered throughout the entire Boise Valley. This question about recommending Boise as a place to live was probably not asked as detailed as it should have been since national demographics have ranked Boise, Idaho as one of the fastest growing cities in the western United States. This growth has put considerable pressure on families for housing.

One of the most notable aspects of the basic demographics of this data is that many of NACOB's participants are older. When thinking of public participation data in

political science, generally those who have more time to volunteer are older and do not have young children in the home. Participants that are retired typically are thought to have more time for public participation for volunteering. This age demographic may also have something to say about the positive perception of living within Boise since older/retired participants may have living situations that have been stable over a period of time. Another notable aspect of the demographic data is gender. We have more women that participate than men.

NACOB as an organization has identified needs of the community and seeks to fulfill those needs collectively and has done so over a 30 year period of time. NACOB provides for gaps in food insecurity, clothing and money and other resources. As part of this process the organization acts as a space for Indigenous people to inquire confidentially about public resources within Boise where they will be safe and comfortable to go for further inquiry. The survey was able to capture how members donated to NACOB within the last year. This includes food, clothing, money, fundraising and time.

Table 2. Self Reported Resources Donated by Members

	Men (28)	**Women (53)**	**Total**
Food Donated (potluck)	85%	88%	86%
Clothing Donated	53%	50%	53%
Money	46%	37%	43%
Fundraising Items	50%	56%	56%
Food bank/money donated	35%	33%	36%
Volunteer in NACOB	75%	64%	66%

Many of our members donate to different events that are hosted and sometimes our members donate for different needs. When leaders ask for donations, the community is very responsive. One of the areas of donating that is less known about is that NACOB does help out community members if there is a death in the family. This is a traditional practice for Indigenous communities to donate food or resources in general, but NACOB really takes into account those who need resources because the passing of a loved one. NACOB used to take food donations for food bank, but it is easier and more efficient for members to donate gift cards to grocery stores so families can take care of their own needs. Money is also donated for funerals or other expenses that come up.

One of the biggest fundraisers of the year is the annual school supply drive. We ask community members to donate backpacks and school supplies. This is one

of the longest running fundraisers the community organizes. This year, one of our leaders in the community had a group of our working Native women write notes of encouragement to our young native students who needed supplies.

Evidence of trust within NACOB is seen in the ways that members of the community donate, but that there are ways in which members who are struggling are able to get what they need, when they need it. This was the data the survey was able to capture about the resources needed over the last year within NACOB.

Table 3. Self reported resources needed in NACOB

	Men (28)	**Women (52)**	**Total (80)**
Clothing Needed	32%	26%	27%
Money Needed	0%	6%	3%
Food Bank/Gift Card	10%	9%	9%
Information Needed	21%	37%	32%

I discussed these findings with NACOB leaders and they believe that the results are underreported. This is likely because those members who needed resources did not take the survey. We also have members of the community who know NACOB as an organization that have been formerly incarcerated or that are homeless that needed resources that are also not reported. Finally, underreporting may also be due to feelings of shame; in the US today, there is a currently a culture of shame associated with not having enough income and wealth to cover basic needs. And we know that public debates in

Boise about the rate of growth and liveability very much impact the way that NACOB functions. Boise rent is high everywhere. More and more families live together. And the burden of living and feeding our families is always a concern for our leaders.

Table 4. Voting & public participation

	Men (28)	**Women (52)**
Voting in 2018 State Election	64%	75%
Voting in 2016 National Election	75%	83%
Attend government public hearings	22%	31%

These findings report high numbers. I connect these participation numbers to the idea of what we know about voting and public participation in general. Typically we would expect to see higher voter turnout for individuals that are retired or are past the age of working. They are seen to typically have the time to be more active in the community. I was not anticipating these numbers to be high for local or national elections. In combination with other data about public participation in other organizations along with NACOB, this is an active group of people within NACOB but in the community as a whole.

Table 5. Internal practical authority

	Men (28)	**Women (52)**
8.How likely would you be to recommend NACOB to your family members if they were in need of services and support?	Very Likely-60% Likely-11% Somewhat Likely-7% Not very likely-7%	Very Likely-63% Likely-21% Somewhat Likely-5% Not very likely-7%
9.How likely would you be to recommend NACOB to your friends if they were in need of services and support?	Very Likely-75% Likely-18% Somewhat Likely-0% Not very likely-7%	Very Likely-64% Likely-18% Somewhat Likely-9% Not very likely-5%
10.Imagine someone from another community organization asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?	Very Likely-67% Likely-25% Somewhat Likely-3% Not very likely-3%	Very Likely-79% Likely-18% Somewhat Likely-1%
11.Imagine someone from the City of Boise asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?	Very Likely-64% Likely-9% Somewhat Likely-0 Not Very Likely-0 Not at all likely-3%	Very Likely-83% Likely-13% Somewhat Likely-3% Not Very Likely-0 Not at all likely-0
12.Imagine someone from a Federal Agency asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?	Very Likely-64% Likely-25% Somewhat Likely-7% Not Very Likely-3% Not at all likely-0	Very Likely-75% Likely-17% Somewhat Likely-5% Not Very Likely-1% Not at all likely-0

17. How comfortable are you with asking NACOB leadership for information about how to get services and support?	Very Likely-57% Likely-21% Somewhat Likely-7% Not Very Likely-7% Not at all likely-7%	Very Likely-58% Likely-25% Somewhat Likely-11% Not Very Likely-1% Not at all likely-1%
18. Are you more or less likely to seek out community and government support if NACOB leadership has provided you information about these organizations and agencies?	Very Likely-39% Likely-25% Somewhat Likely-21% Not Very Likely-7% Not at all likely-7%	Very Likely-45% Likely-41% Somewhat Likely-11% Not Very Likely-0% Not at all likely-1%

This data is showing that the community is willing to nominate or allow for leaders to speak on behalf of NACOB as a whole. This is an important practice within Indigenous communities. The act of allowing leaders or nominating leaders to speak or engage with the outside community suggest a level of trust. In traditional Lakota practices and ceremonies it is a custom that whenever a family is in need or in mourning, we nominate an outside community member to speak for the family. This allows for the family to cope or deal emotionally with whatever they need to in private. Leader in NACOB are notified if a family is in need and the leaders take careful approach to let the community know what the needs are without disclosing individual identities. The likelihood of NACOB being notified about members is high, and also that our members recommend leaders to outside community organizations is high as well.

The first route to Practical Authority is found internally within an organization by providing solutions to problems over time. Trust is built in cycles of this process of identifying problems and creative solutions. Small problems are usually identified that

require small risks of behavior. And this process may include continuing to address problems that require more actions or actions that require larger associated risk. This promotes continued participation internally and is validated externally by nonprofit, policy making and governing institutions. I believe the survey evidence suggests that NACOB has the support from members as an organization. The members are willing to nominate leaders to speak on their behalf to external organizations about the experience of providing services to urban Indian people. NACOB has developed internal authority to address concerns within the community and these practices over time have allowed validation to come externally. NACOB has 30 years experience building trust within the organization. This trust allows for issues to be identified and problems to be solved with community authority to address those needs. Over time, these practices are recognized by outside organizations including government. First, practical authority comes from the practices that involve building trust and learning the needs within the community and those over time allow for outside organizations to see the role the organization takes on by providing recognition, goods and services.

Many current Indigenous members of NACOB came to Boise knowing no other indigenous people in the valley. For anyone, moving to a new city can be an isolating process if you do not know anyone. For Indigenous people coming from a tribal community where you grew up living amongst multi-generational family and friends, this can be absolutely isolating. It can have detrimental impacts on liveability. One of the most important aspects of being with Indigenous community is recognition. In tribes, recognition is the story of your family. It is absolutely central to how you access place and space within the community. It is how the community recognizes you, they have

knowledge of who you are. Moving to the city can feel disorienting without that kind of recognition. From those experiences, NACOB is a collective repository of shared stories of where people come from. It is a place for Indigenous people to share how they have felt first moving to Boise. And it is a shared repository to learn the needs of members who first move to Boise. Conversations are had about health, access to doctors, access to housing, education for children. Access to jobs, access to food are among the most important of these conversations. This is confirmed within the qualitative survey data. Many of our members are “likely” to ask NACOB where to access these services before they go seeking services for themselves.

Table 6. External practical authority

	Men (28)	**Women (52)**
Volunteering in outside organizations	57%	61%
Self Reported organizations Volunteered for	AA BLM Boy Scouts Dept Health & Welfare Elks Club Food Banks Refugee Program Church Intermountain Housing Kessler-Keener Foundation Life Music Group Native Inmates Meridian Senior Center White Bison Program Nyssa Chamber of Commerce POW Bus Provisions Drive Nampa Womens & Childrens Center Red River Powwow Association Salvation Army	Area Agency on Aging Boy Scouts Catholic Church Knitting Group Daughters of the British Empire Habitat for Humanity Feed the Family Kessler Keener Foundation Legacy Corp Life Music Group Metro Community Services Elks Lodge NAACP Treasure Valley Owyhee Senior Center Prison Re-Use Boise State University Reclaim Idaho Red River Powwow Association Relay For Life Return of the Boise Valley People Salvation Army Senior Foster Grandparent White Bison Schools Wellbriety Groups Women and Children’s Alliance

Abers and Keck define a second route to practical authority which includes participants of an organization becoming members/participants of other organizations. Sixty percent of the participants of NACOB reported being involved in volunteering for roughly 30 public institutions and/or nonprofits. The data also shows 28% of our

participants reported attending a government-run public hearing. This data is indicative that some of our members are very active in the wider Boise Valley community.

A third route of practical authority comes from the recognition that NACOB receives from surrounding tribal communities. Table 7B, shows data that suggests many members of NACOB connect their identity to surrounding tribal communities. NACOB has been supportive of events hosted by surrounding tribal communities. Specifically, The Return of the Boise Valley People is one of the most important events that NACOB helps to support. And the data reflects that NACOB members do volunteer for this event. The Return of the Boise Valley People is an event where tribes who originally inhabited the Boise Valley come to the city to share stories of how they used to live in this place. This event has been recognized by the local government- The City of Boise with a formal declaration by the Mayor. This has been an important step in recognizing the history of the Boise Valley. But it has also been helpful to connect NACOB with the surrounding tribes. NACOB has supported this event by serving a meal to the tribal communities that present their stories and host events.

NACOB also supports the local surrounding tribes by making them aware of our events and making them open to tribal members if they wish to travel up to Boise for them. One of the most important events that NACOB hosts annually is the Elder Dinner. This is an annual event where Elders are the primary focus. This event specifically requests that families do not bring young children. This allows for older participants to attend and the topics of discussion are decided by the community. The Elders Dinner also gets word to local surrounding tribal communities in Duck Valley, Shoshone Bannock and McDermitt and Burns tribes to come if they wish. It is an event that allows Elders to

share stories, share concerns, and they generally get opportunities to say what they wish in front of the community. NACOB really values the input of our Elders from the surrounding communities.

Capturing attitudes and perceptions of participation is a primary purpose of political science data. Data is consistently trying to capture overall attitudes of how participants identify themselves on various political spectrums. That data is aggregated and meant to tell us things about citizens in a given state. Approaching a mixed methods research design that incorporated a traditional survey method from political science for data was not an easy process for me as an Indigenous researcher. While capturing attitudes is fine in general, it was important that the survey include questions regarding identity. The purpose of contextualizing urban American Indian institutions within ongoing settler colonialism, is to highlight the consistent ongoing erasure of Indigenous people in political science data. Political Science methodologies typically engage statistical data or methods in ways that divorce data from culture or cultural context. If political science is to accurately and ethically engage in data collection processes with Indigenous communities it will have to examine the process carefully and for what purpose the data collection is to be used. Political science needs to better engage in the process of data collection using methodologies and methods that Indigenous communities can participate in and identify themselves in. Census data is not adequate. It is not enough to utilize national data that aggregates all American Indian people into one category nor is it appropriate. It lacks the nuances that distinguish how Indigenous communities differ from one another.

As part of this thesis, questions regarding identity took many long, thoughtful discussions, and prayerful consideration on my part. Data, particularly Census data has been used to systematically erase my family. I carry remnants of that systematic erasure in the form of my tribal ID card which identifies me as Lakota by blood quantum to my tribe and the federal government. This form of identification will end with myself, as my children legally will not be able to identify under that system. When I think about the tools that have accomplished the task of recording Indigenous people, I think of systematic extraction of identity data for the settler colonial purpose of erasing my community. It took a great deal of communication with many of the Elders to think through how to ask the NACOB community to report data on their identity. The process of creating the survey made me painfully aware of my place as a researcher and how data has been and is currently being used to capture American Indian identity.

Table 7A. NACOB total % indigenous identity

	Total (83)
24. Do you identify with a tribal community (regardless of whether this community is federally recognized)?	Yes-75% No-24%

Table 7B. Breakdown indigenous identity

	Men (28)	**Women (52)**
24.Do you identify with a tribal community (regardless of whether this community is federally recognized)?	Yes- 77% No- 22%	Yes-73% No-26%
25. If yes which one(s)	All Dakota Sioux Duck Valley Echota Cherokee of Alabama Fort Belknap Indian Agency Hopi Lower Brule Lakota Sioux Montana NACOB NACOB/IDOC Inmate Circle Red Lake Band Ojibwe Shoshone Paiute Summit Lake Paiute Cow Creek Umpqua	Any Native Tribe Apache Assiniboine Cherokee Citizen Potawatomi Nation Oklahoma Colorado River Indian Tribes of Arizona Cow Creek Umpqua Crow-Prior, Mt Dakota Sioux Ft. McDermitt Paiute Shoshone Shoshone-Bannock-Ft. Hall Haida Lakota Lower Brule Lakota Sioux Nakoda Sioux Navajo Oglala Lakota Ojibwe Shoshone Bannock Shoshone Bannock-Shoshone Paiute Shoshone Bannock-Duck Valley Shoshone Paiute Tribes Shoshone Paiute-Duck Valley Sicanju Lakota, Northern Dine Standing Rock Suquamish Tlinkit and Haida

26. How strongly do you identify with your tribal community?	Very Strongly-32% Strongly-17% Somewhat Strongly-25% Not very Strong-0 Not at all-7% 17% didn't answer	Very Strongly-23% Strongly-23% Somewhat Strongly-17% Not very Strong-7% Not at all-1% 25% didn't answer

By asking the identity questions and allowing participants to self identify allows for the urban American Indian people to find recognition in the data. It allows for complexity and allows for people to be seen in dat in ways they identify. Some urban people identify closely with their tribal communities, even while living in the city. Some members do not identify at all with their tribal identity. This can mean a few things. One, this type of identity data is indicative of the ongoing settler colonialism. Many tribal people have the story my father does. Where they were removed from their communities as children. Some of our members left tribal communities and never went back. Some people have left to pursue work. Some have left to flee violence. We did have a couple of participants who only identified with NACOB, which was a great finding. It allows for participants to identify the place that they may feel or story their identity connection to. That people would identify NACOB as the place they feel their identity as indigenous people is indicative that maybe the stories of identity are changing. I am sure this will be seen as largely controversial because then Indigenous identity is being storied away from traditional lands. I understand that my ideas about this are new and controversial which I will address later in the conclusion.

I feel that the variety of answers here indicates a more complicated story than census data or federal recognition status can tell. And this is important to the perception of political participation of American Indian people today. This is because Indigenous people are lost in data. The narrative of American Indigenous people is that we are seen to be living in cities and therefore have access to voting and participation in the American Federal system. That there are no competing authorities because colonization has nearly completely subsumed American Indian people. These are the current ways in which census data is currently controlling the narrative. It only further propagates the idea of post-colonialism and indigenous identity being erased by urbanization.

On the opposite side of strength of identity, I would expect that many participants to have a close connection to their tribal community in terms of location, family, or communal ties. Some of our members in NACOB return to surrounding tribal communities to access healthcare and or medication. The many ways that people self identify is indicative also of location their families are from. This is easier to demonstrate with those who identify as Shoshone-Bannock or Shoshone-Paiute. These tribes have historically called the entire Boise Valley home. And lived together in different parts of the valley. Settler colonialism separated these tribes into various locations away from the Boise Valley in separate reservation communities. The identity markers are also indicative of these processes. Self identification allows for members to indicate and recognize who they are in terms of location, family, history and languages spoken. Participants may only identity as Paiute because they are a Paiute speaker, and/or be connecting their story as a family who claims only Paiute in land of origin. Someone who claims they are Summit Lake Paiute or Duck Valley Paiute is saying a very place specific

orientation to where they consider themselves from and what their language may be. Those who are Lakota and reside in the valley obviously have more to story to understand their location within the Boise Valley. NACOB serves as a repository for this knowledge. Members have a general understanding of what these identity markers can mean. The ways identity is captured in the survey indicates nuances that answer the question “Who are you?” in a way that makes sense to other Indigenous people in the community.

CONCLUSION

NACOB is a community of Indigenous people it is important to recognize that much of what gives practical authority its meaning comes from indigeneity. I have meshed together Indigenous knowledge and meaning from NACOB with political science concepts. As an Indigenous political science researcher, I am taking observations and meaning making from the community and giving them political science names that are and may not be recognizable from within the NACOB community. That being said, qualitative research in political science tends to be labeled often in terms of process. Qualitative research is defined by very specific unit of analysis and often has a tendency to be seen as nontransferable or not applicable in broader or comparative contexts. Such may be the case talking about a small urban Indian community organization in Boise, Idaho. I do believe the broader implications of this work help future political and social science research explore meanings of trust in civil society or community engagement. And especially trying to explore the concept of trust within historically marginalized communities.

Marginalized communities in the United States have to navigate and overcome institutional processes that were never meant to include them. This implicates BIPOC (Black, Indigenous, people of color) American communities. I would also include LGBTQIA and immigrant communities. These and a mixture of these identities have had rights legislated in the American context which has often made participation in political processes in the United States unfamiliar, hostile and unsafe. These are communities that

have experienced ongoing systemic erasure in data. They also have their own ‘genealogies of citizenship’ which has made public access to recognition, rights, institutions and citizenship difficult. Often leaving these communities to build their own pockets of authority to create routes to recognition, citizenship, and rights.

I also believe that the aforementioned marginalized communities are subjected to the ongoing settler-colonialism. This type of colonialism still has a significant impact on not just indigenous communities but black and LGBTQIA communities in ways that are not acknowledged. Tuck and Yang (2012) write very explicitly about the relationship settler-colonialism has with slavery in the American Institutional context. But as evidenced in my own family historical documentation, settler-colonialism systematically shifted communal family relationships in very gendered ways. The census data explicitly delineates heads of households in American Indian communities as a male and women were excluded from owning property or homes. Lakota people at the time of reservation creation could have several partners living together communally. Lakota people had several different recognized genders and orientations that were damaged in the process of settler-colonialism. This was further reinforced by repeated attempts of imposing Christianity or Christian values on Indigenous people. The same settler-colonial logic impacts the ways in which our LBGTQIA communities access rights to marriage, homes, health and so on.

It is within the context of ongoing settler-colonialism that political science notions of trust must be understood differently. Though I do not directly cite knowledge on African American community’s citizenship access, Somer’s (2010) work does. And LGBTQIA communities follow similar trends by these communities needing to access

federal courts because individual states are hostile to legislation on these rights. The contexts in which meaningful citizenship is accessed begins with the recognition. And in Indigenous communities, recognition begins with the sharing of stories. Knowledge and research of trust should be done in contexts where communities of individuals gain recognition. Somers writes extensively on access to recognition in terms of freedom from state coercion and freedom from intrusion of markets. Both forces that I believe impact the way trust is built within marginalized communities. Marginalized communities have gained their own set of experience to navigate the state and markets. This provides recognition, rights, and citizenship in meaningful ways. The patterns of recognition for trust to be built is essential to the development of practical authority. And thus practical authority is a continuous cycle to create small to large scale solutions for acquiring goods and resources needed in these communities. In many ways, I think the role of community and social justice work is navigating and building practical authority for long term community development.

I believe NACOB exhibits evidence of holding Abers and Keck's concept of practical authority. NACOB provides recognition, space and trust that acknowledges communal concerns within the Boise urban Indian community. Authority has been developed to address these issues and concerns over time. The need for NACOB to continue to sustain itself grew directly from the local Indigenous community's need to navigate ongoing settler-colonialism. It also grew from the need to access recognition and resources in local public policy framework already in Boise, Idaho. I believe there is evidence to show that NACOB provides recognition, and practical authority where Indigenous people can access citizenship along with goods and resources.

By exploring ongoing settler-colonialism and storying the impact NACOB has in our community, I would add it is one of many urban Indian organizations that holds practical authority in the United States. There are many urban Indigenous organizations that are doing important work in their own contexts with their own communities across the United States. NACOB happens to be the place I have the most personal experience finding recognition and access to resources. But there are places around the country that are doing work to ensure urban Indian communities have recognition and access to resources that may be doing things in different ways.

It has been difficult to make these arguments in the face of the dominating narrative census data says about what is happening in Indian Country. Indigenous scholars everywhere find themselves in institutions dominated by what big data says about us as Indian people. The burden of this research has been carrying the stories in the face of institutional and methodological practices that constantly point out NACOB is such a small percentage of the Boise Community. It is absolutely essential to remember that census data on American Indians has had its own historical process. It does not say anything recognizable about individual Indigenous communities other than we are mostly urban people. Federal documentation was a process with its own genealogy that was meant to erase Indigenous people. It would be unlikely to extrapolate knowledge about the possible existence of competing authority from Indigenous communities from Census data alone. Census data does not capture the nuances of how urban Indian communities have come to exist the way they have. Nor does is explain how urban indigenous communities have built their own authority to address problems that specifically implicate us. While I believe practical authority does exist in Boise, I would say it would

exist differently in communities where Indigenous leaders and communities are taking the lead in state legislation, task forces, and litigation meant to counter loss of land, missing and murdered indigenous people and health crises.

Even with all of the evidence looking favorable for practical authority, I am not convinced that practical authority is the only authority that gives NACOB its unique abilities to do the work it does for the community. There is a teaching amongst our Lakota people and my other Indigenous mentors that ‘sovereignty comes from the people’. The sovereign authority the United States as a nation state possesses is in confluence with settler colonialism. This authority has impacted indigenous people in ways that has made us stateless. US Federal authority is not an authority Indigenous people primarily identify with. American Federal authority and use of force is identified as something that impacts us and often storied as something we do have influence on. Indigenous people carry the stories of their ancestors as sovereign people first. General discourse on sovereignty is usually applied to tribal governance. And I do believe tribal communities should exercise sovereignty. However, just because Indigenous individuals have been removed from their lands of origin by settler colonial authority, does not remove them from opportunity to connect to sovereignty or self-determination. It just removes them from accessing it with their tribal governance and the community there.

Practical authority is an important concept from political science to argue that other authorities can exist and that problem solving, solutions, recognition and citizenship can take place outside of state sanctioned authority. Audra Simpson (2014) argues that sovereignty exists within sovereignty, and this is the reality for Indigenous communities in the United States. In the context of urban American Indian communities, I believe

there are many urban Indian communities that fulfill access to recognition and citizenship in ways that are unprecedented. It is enough recognition to give urban Indian community leaders and organizations its own set of authority to address community needs and concerns as it deems fit. In this context, I believe urban Indian Institutions are places where sovereignty can be present and the ability of urban Indian community members may be able to exercise self-determination in new ways.

The notion of identifying as an urban Indian has had a complicated place in my life. And I know this is true for many Indigenous people who find themselves in the urban context. I would say this is one of the complicated ways in which I have carried my own internalized oppression. I used to see identifying as an urban Indian as a negative thing. I would blame myself for lack of connection to my family, land or community in Standing Rock. I do not do that anymore. I do not blame anything or anyone. But I will now vocalize the role of ongoing settler colonialism. I will directly story the role of state authoritative institutional processes have impacted my Indigenous identity. That too is a part of the research process that is not necessarily objective. I believe this has been important in highlighting the complicated ways I carry this research. I wish to broadly highlight the ways in which I want to carry forward conversations about the settler-colonial role of blood quantum federal policies. We need to acknowledge the complicated ways American Indigenous people carry their stories of identity impacted by colonialism. If we don't, we deny basic recognition and access to rights. We can see how this plays out when tribes disenroll their own people, or do not allow mixed identities to enroll in tribes. Examples include those who identify various mixtures of tribes or African

American identity or white identity that make it impossible to apply for federal recognition status.

Data needs to reflect the settler colonial context and the role the United States settler colonial authority has done to remove Indigenous people from their sovereignty of origin. Data also needs to reflect that 72% of American Indigenous people live in cities across America. (Bang, M., & Grogan, M., Florez, C., 2015.) There needs to be a recognition that Census data was never meant to say anything comprehensive about American Indigenous people. Census data does not identify indigenous people ways that are recognizable to ourselves. Settler colonialism is a reality that needs to be acknowledged as a force that influences that current data constructs on Indigenous people. Data should be collected **with** urban Indigenous communities to reflect political, economic and social realities that currently influence American Indian people. Data methods and methodologies needs to reflect the needs of the urban Indigenous people so that we can have comprehensive data to connect with reservation communities to help combat the epidemic of Indigenous people going missing. The issue is a current reflection of data collection methods based off aggregate measures that cannot tell us anything about individual communities. I believe that comprehensive data collection can and should happen within urban Indigenous communities to fill gaps of missing individuals. This data should be comparative in scope and should be able to connect with reservation communities in ways that prevent barriers to accessing recognition, citizenship and rights.

My final thoughts are reflecting on a time where I carried a tremendous amount of shame in being identified as an urban Indian. As if that removed from me all notions of

indigeneity. I have also recognized the shame of our reservation communities carry, as so many of their children have been taken or gone missing. This pain is from colonization. From being removed and placed on reservations, prison camps, from boarding schools, from the adoption sweeps, termination and relocation and finally from the lack of funding from the federal trust responsibility. As a dancer, I have had the opportunity to be in community with many different Indigenous peoples and tribes. Sharing 'Who am I' is intertwined with settler colonialism. I have found ways to share that story, to feel comfortable sharing that story, to bring awareness in the ways in which indigenous people have been removed from their homes, and to also share that this shame is not ours to carry alone. Notions of decolonizing I believe are found in unraveling the ways we have identified with settler-colonialism. I find tremendous power in Audra Simpsons scholarship on storying because I believe the future of indigenous identity is found within the stories we carry. That we carry the stories of how we have been removed from our lands but that does not mean we are divorced from accessing our sovereignty or rights to self-determination with our community.

On October 7, 2019 Ta-Nehisi Coates gave an address to Boise State University. He specifically addressed his latest book *The Water Dancer* to be a narrative about slavery being shared experience that is familiar to American Black people. That slavery was rape. This was relatable to me. As I believe American Black folx have just a complicated history of identity mixed with settler-colonial authority. But Ta-Nehisi Coates said something that was absolutely profound. That we need to tell our communities that we love them and that they are beautiful. And I need political science research to reflect my own experience. I need political science research to reflect the

nuances within American Indigenous communities. I needed political science research that makes urban Indian communities known, seen and recognized. I need settler-colonialism to be acknowledged in the discipline. I need data to reflect my community and my people in ways they want to be recognized. I needed to create this myself. I needed to create my own ‘ethic of incommensurability’ for the urban Indigenous community. And finally, I need urban Indian people to know that they are loved and that they are beautiful.

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APPENDIX A

INFORMED CONSENT: Interview Questions for Community Leaders

Recorded Interviews

Study Title: Urban Indian Practical Authority

Principal Investigator: Melanie Fillmore **Co-Investigator:** Brian Wampler, PhD

Sponsor: School of Public Service, Boise State University

This consent form will give you the information you will need to understand why this research study is being done and why you are being invited to participate. It will also describe what you will need to do to participate as well as any known risks, inconveniences or discomforts that you may have while participating. We encourage you to ask questions at any time. If you decide to participate, you will be asked to sign this form and it will be a record of your agreement to participate. You will be given a copy of this form to keep.

PURPOSE AND BACKGROUND

The purpose of this research is to understand the role of the Native American Coalition of Boise. The purpose is to better understand how the organization works within the Treasure Valley. 12 “key informants” will be interviewed as part of this study. If you agree to participate, you will be asked to participate in an interview. During this interview, you will be asked questions about your experiences related to your participation in NACOB. This will take approximately 45-60 minutes of your time. The interview will take place in a private location and it will be audio recorded.

PROCEDURES

If you agree to be in this study, you will participate in the following:

- One 60-minute interview.
- We will set up a time for you to meet one of the investigators at your office or at similar location.

RISKS

Risks that you may experience from participating are considered minimal. There are no costs for participating. In the unlikely event that some of the survey or interview questions make you uncomfortable or upset, you are always free to decline to answer or to stop your participation at any time. If you experience any stress due to your taking part in the study, please contact your healthcare provider.

BENEFITS

There are no benefits to you other than to further research.

EXTENT OF CONFIDENTIALITY

- I will use your name during the interview. But names will be changed in research to ensure confidentiality. I may quote you directly in future publications or presentations, but a pseudonym will be used.
- Should you prefer some or all of your responses to be treated as confidential, please inform me. We will assign you a pseudonym of the study. At that time, your identifying information about anyone else will be removed during the transcription process so that the transcript of our conversation is identified. All study results will be reported without identifying information so that no one

viewing the results will ever be able to match you with your responses. Direct quotes may be used in publications or presentations.

- Data from this study will be saved electronically on a networked and password-protected computer system. Physical materials, just as notes and transcriptions will remain in a locked room at the Boise State University for no more than ten years. Only the Co-PIs and study staff will have access will have access to your information. Audio recordings will be destroyed by Jan 2025.

PAYMENT

You will not be paid for your participation in this study.

PARTICIPATION IS VOLUNTARY

Your participation in this study is voluntary. You may choose not to take part in this study, or if you decide to take part, you can change your mind later and withdraw from the study. You are free to not answer any questions or withdraw at any time. Your decision will not change any present or future relationships with Boise State University.

QUESTIONS

If you have any questions or concerns about your participation in this study, you may contact the Principal Investigator, Melanie Fillmore: Melaniefillmore@u.boisestate.edu or Faculty Advisor Dr. Brian Wampler : bwampler@boisestate.edu.

If you have questions about your rights as a research participant, you may contact the Boise State University Institutional Review Board (IRB), which is concerned with the protection of volunteers in research projects. You may reach the board office between 8:00 AM and 5:00 PM, Monday through Friday, by calling (208) 426-5401 or by writing:

Institutional Review Board, Office of Research Compliance, Boise State University, 1910 University Dr., Boise, ID 83725-1138.

In order to protect your anonymity, we will not be collecting signed, written forms of consent. As such, please note that by staying and participating in this interview, you are giving your consent to be part of this study and for your thoughts and statements to be included in its analysis.

Native American Coalition of Boise (NACOB) Leader Recorded Interview Protocol

Study Title: Urban Indian Practical Authority

Principal Investigator: Melanie Fillmore

Academic Advisor: Brian Wampler, PhD

Date_____

Name:_____

-Opening:

Please tell me a little about yourself. How did you end up in Boise? How long have you been here? What tribes do you affiliate with?

-How did you first hear about and first get involved in NACOB?

-How many years have you participated in NACOB? _____.

What is your role within NACOB?_____

-When you think about your work in NACOB, what do you think your strengths are? How did you developing those skills? Who taught you how to fulfill your role in the community?

-Do you raise awareness of NACOB to

a) fed agencies

b) tribal groups

c) city of Boise

d) housing/health If so, how?

-What are the most significant challenges that NACOB faces?

-Can you please identify a success that NACOB was able to secure?

Say you have been invited to a meeting with public official, in a government agency.

-What is that like for you? How do you talk about NACOB to that kind of person? What do you expect to get out of these meetings?

-Thinking about the future of NACOB, Let's say the next 3-5 years. What would you want to see for the organization? What would you want changed within the Boise community?

-What do you wish outsiders knew about NACOB that they might not know?

APPENDIX B

List of Interviews

1. Leader Interview, Founding Member of Native American Coalition of Boise (NACOB), Boise, Idaho, July 2019 by Melanie Fillmore
2. Leader Interview, Member of NACOB and Red River Powwow Association, INC. Boise, Idaho July 2019 by Melanie Fillmore
3. Leader Interview, Member of NACOB, Boise, Idaho, August 2019 by Melanie Fillmore
4. Leader Interview, Founding Member of NACOB, Boise, Idaho, August 2019 by Melanie Fillmore
5. Leader Interview, Secretary of NACOB, Boise, Idaho, August 2019 by Melanie Fillmore

APPENDIX C

INFORMED CONSENT: Native American Coalition of Boise Survey Questionnaire

Study Title: Urban Indian Practical Authority

Principal Investigator: Melanie Fillmore **Academic Advisor:** Brian Wampler, PhD

Sponsor: School of Public Service, Boise State University

INFORMED CONSENT

This survey is designed to be anonymous and will be administered to community members participating at a monthly dinner event. PURPOSE The purpose of this survey is to understand perception of trust within The Native American Coalition of Boise (NACOB) and government institutions. As a member of the community, you may participate in the survey and you may skip any items you do not wish to answer.

PROCEDURES

Please answer the following questions on the survey. The data collected will be used in a Masters Thesis and reports. The information will not be attributed to any single person.

CONFIDENTIALITY

Reasonable efforts will be made to keep any personal information in your research record private and confidential. Any identifiable information obtained in connection with this study will remain confidential and will be disclosed only with your permission or as required by law. The members of the research team and the Boise State University Office

of Research Compliance (ORC) may access the data. The ORC monitors research studies to protect the rights and welfare of research participants.

Your name will not be collected in any written reports or publications which result from this research.

Data will be kept for three years (per federal regulations) after the study is complete and then destroyed. For this research project, the researchers are requesting demographic information. Due to the make-up of Idaho's population, the combined answers to these questions may make an individual person identifiable. The researchers make every effort to protect your confidentiality. However, if you are uncomfortable answering any of these questions, you may leave them blank.

PARTICIPATION IS VOLUNTARY

You do not have to be in this study if you do not want to. If you volunteer to be in this study, you may withdraw from it at any time without consequences of any kind or loss of benefits to which you are otherwise entitled.

QUESTIONS

If you have any questions or concerns about your participation in this study, you should first contact the principal investigator, Melanie Fillmore melaniefillmore@u.boisestate.edu.

You many also contact Melanie's faculty advisor Dr. Brian Wampler bwampler@boisestate.edu.

If you have questions about your rights as a research participant, you may contact the Boise State University Institutional Review Board (IRB), which is concerned with the protection of volunteers in research projects. You may reach the board office between 8:00 AM and 5:00 PM, Monday through Friday, by calling (208) 426-5401 or by writing: Institutional Review Board, Office of Research Compliance, Boise State University, 1910 University Dr., Boise, ID 83725-1138.

In order to protect your anonymity, we will not be collecting signed, written forms of consent. As such, please note that by staying, participating, and completing this study, you are giving your consent to be a part of this study and for your thoughts and statements to be included in its analysis.

Copy of the Survey

Native American Coalition of Boise (NACOB) Survey
Study Title: Urban Indian Practical Authority

Principal Investigator: Melanie Fillmore **Academic Advisor:** Brian Wampler, PhD

If you are under 18 years of age you may not participate in this survey.

Please CIRCLE every answer in this survey, or FILL IN the answer where appropriate. Please make sure your selections are clear when filling out the survey. Pages are printed front and back. Please make sure to fill out the back of each page.

Please return survey to Melanie Fillmore.

1. How likely are you to suggest Boise to American Indian people as a place to live?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

2. In the past year, how many events have you attended NACOB events?

A. 0-3

B. 4-6

C. 7-12

D. Not very often

E. Not at all

3. How many years have you participated in NACOB?

# of years_____

4. In the past year, did you volunteer for NACOB? (Circle one)

Yes NO

5. In the past year, did you donate resources to NACOB?

Circle all that apply:

A. Food (potluck)

B. Clothing

C. Monetary donation

D. Items for fundraising prizes

E. Foodbank items, or money for food donation

6. If the past year, which of the following resources did you receive from family members or friends?

Circle all that apply:

A. Food

B. Clothing

C. Housing support

D. Transportation within Treasure Valley

E. Transportation beyond the Treasure Valley

7. In the past year, which of the following resources did you receive from NACOB?

Circle all that apply:

A. Clothing

B. Money

C. Food Bank items/grocery gift cards

D. Information about available services

8. How likely would you be to recommend NACOB to your family members if they were in need of services and support?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

9. How likely would you be to recommend NACOB to your friends if they were in need of services and support?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

10. Imagine someone from another **community organization** asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

11. Imagine someone from the **City of Boise** asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

12. Imagine someone from a **Federal Agency** asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

13. In the past year, have you or any close family members asked Idaho Housing for support or assistance?

Yes

No

14. In the past year, have you or a close family member used other food banks? (**other than NACOB**)

A. Yes

B. No

15. If yes, are you and close family more likely to go to NACOB or other food banks for assistance?

A. Much More likely NACOB

B. More likely NACOB

C. I would go to NACOB and others equally

D. More likely other food banks

E. Much More likely other food banks

16. In the past year, have you or any close family members used local Boise homeless shelters?

A. Yes

B. No

17. How comfortable are you with asking NACOB leadership for information about how to get services and support?

A. Very comfortable

B. Comfortable

C. Somewhat comfortable

D. Not very comfortable

E. Not at all comfortable

18. Are you more or less likely to seek out community and government support if NACOB leadership has provided you information about these organizations and agencies?

A. Much more likely

B. More likely

C. Neutral

D. Less likely

E. Much less likely

19. In the past year, did you volunteer for community organizations outside NACOB?

A. Yes

B. no

20.If Yes, please list the name of 1 organization that you volunteered for:_____

21. In the past year, did you attend any government run public hearings?

A. Yes

B. No

22. Did you vote in the November 2018 **state of Idaho** election?

A. Yes

B. No

23. Did you vote in the **national Presidential** November 2016 election?

A. Yes

B. No

24. Do you identify with a tribal community (regardless of whether this community is federally recognized)?

A. Yes

B. No

25. If yes which one(s)_____ _____

_____

26. How strongly do you identify with your tribal community?

A. Very Strongly

B. Strongly

C. Somewhat Strongly

D. Not very Strong

E. Not at all

27. Please circle all of the following racial or ethnic groups you describe yourself as:

White

African American or Black

Hispanic/Latino

American Indian/Alaskan Native

Asian/Pacific Islander

Other_____

28. Age

_____

29. Gender

Male

Female

Other_____

30. Do you have regular employment?

A. Yes, Full-time

B. Yes, Part-time

C. No, temporarily unemployed

D. No, student

E. No, retired or permanently disabled

F. No, homemaker/stay at home parent

31. Do you have a household member receives government benefits, such as Social Security, Disability, Medicare, or Medicaid?

A. Yes

B. No

32. Education level

A. Less than high school

B. Graduate high school

C. Some college/university

D. Graduated college

E. Post-graduate degree

33. In the past month, what was the average number of people living in your Household?

_____

34. Are there minors (under the age of 18) living in your house?

A. Yes

B. No

APPENDIX D

Survey Findings

Native American Coalition of Boise (NACOB) Survey Data Summary
Study Title: Urban Indian Practical Authority

Principal Investigator: Melanie Fillmore **Academic Advisor:** Brian Wampler, PhD

1. How likely are you to suggest Boise to American Indian people as a place to live?
   A. Very Likely
   B. Likely
   C. Somewhat Likely
   D. Not very likely
   E. Not at all likely

. tab q1

Q1	Freq.	Percent	Cum.
1	42	49.41	49.41
2	35	41.18	90.59
3	6	7.06	97.65
4	2	2.35	100.00
Total	85	100.00	

2. In the past year, how many events have you attended NACOB events?

A. 0-3

B. 4-6

C. 7-12

D. Not very often

E. Not at all

Q2	Freq.	Percent	Cum.
1	26	30.23	30.23
2	22	25.58	55.81
3	36	41.86	97.67
4	2	2.33	100.00
Total	86	100.00	

3. How many years have you participated in NACOB?

# of years_____

tab q3

Q3 #	Freq.	Percent	Cum.
0	4	4.82	4.82
1	6	7.23	12.05
2	11	13.25	25.30
2.5	1	1.20	26.51
3	3	3.61	30.12
4	8	9.64	39.76
5	5	6.02	45.78
6	6	7.23	53.01
7	6	7.23	60.24
8	5	6.02	66.27
9	1	1.20	67.47
10	7	8.43	75.90
11	1	1.20	77.11
12	2	2.41	79.52
13	1	1.20	80.72
14	2	2.41	83.13
15	3	3.61	86.75

```
        20 |          5        6.02       92.77
        22 |          1        1.20       93.98
        23 |          1        1.20       95.18
        26 |          1        1.20       96.39
        28 |          1        1.20       97.59
        29 |          1        1.20       98.80
        30 |          1        1.20      100.00
------------+-----------------------------------
     Total |         83      100.00

. sum q3

    Variable |        Obs        Mean    Std. Dev.       Min        Max
-------------+---------------------------------------------------------
          q3 |         83     8.10241    7.289635         0         30
```

4. In the past year, did you volunteer for NACOB? (Circle one)

Yes NO

. tab q4

Q4	Freq.	Percent	Cum.
1	55	66.27	66.27
2	28	33.73	100.00
Total	83	100.00	

5. In the past year, did you donate resources to NACOB?

Circle all that apply:

A. Food (potluck)

. tab q5a

Q5 a	Freq.	Percent	Cum.
0	12	13.95	13.95
1	74	86.05	100.00
Total	86	100.00	

B. Clothing

. tab q5b

Q5 b	Freq.	Percent	Cum.
0	40	46.51	46.51
1	46	53.49	100.00
Total	86	100.00	

C. Monetary donation

. tab q5c

Q5 c	Freq.	Percent	Cum.
0	49	56.98	56.98
1	37	43.02	100.00
Total	86	100.00	

D. Items for fundraising prizes

. tab q5d

Q5 d	Freq.	Percent	Cum.
0	37	43.02	43.02
1	49	56.98	100.00
Total	86	100.00	

E. Foodbank items, or money for food donation

. tab q5e

Q5e	Freq.	Percent	Cum.
0	55	63.95	63.95
1	31	36.05	100.00
Total	86	100.00	

6. If the past year, which of the following resources did you receive from family members or friends?

Circle all that apply:

A. Food

. tab q6a

Q6 a	Freq.	Percent	Cum.
0	48	55.81	55.81
1	38	44.19	100.00
Total	86	100.00	

B. Clothing

. tab q6b

Q6b	Freq.	Percent	Cum.
0	61	70.93	70.93
1	24	27.91	98.84
2	1	1.16	100.00
Total	86	100.00	

C. Housing support

. tab q6c

Q6 c	Freq.	Percent	Cum.
0	80	93.02	93.02
1	6	6.98	100.00
Total	86	100.00	

D. Transportation within Treasure Valley

. tab q6d

Q6 d	Freq.	Percent	Cum.
0	74	86.05	86.05
1	12	13.95	100.00
Total	86	100.00	

E. Transportation beyond the Treasure Valley

. tab q6e

Q6 e	Freq.	Percent	Cum.
0	83	96.51	96.51
1	3	3.49	100.00
Total	86	100.00	

7. In the past year, which of the following resources did you receive from NACOB?

Circle all that apply:

A. Clothing

. tab q7a

Q7a	Freq.	Percent	Cum.
0	62	72.94	72.94
1	23	27.06	100.00
Total	85	100.00	

B. Money

. tab q7b

Q7 b	Freq.	Percent	Cum.
0	83	96.51	96.51
1	3	3.49	100.00
Total	86	100.00	

C. Food Bank items/grocery gift cards

. tab q7c

Q7c	Freq.	Percent	Cum.
0	78	90.70	90.70
1	8	9.30	100.00
Total	86	100.00	

D. Information about available services

. tab q7d

Q7d	Freq.	Percent	Cum.
0	58	67.44	67.44
1	28	32.56	100.00
Total	86	100.00	

8. How likely would you be to recommend NACOB to your family members if they were in need of services and support?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

. tab q8

Q8	Freq.	Percent	Cum.
1	54	63.53	63.53
2	18	21.18	84.71
3	5	5.88	90.59
4	7	8.24	98.82
5	1	1.18	100.00
Total	85	100.00	

9. How likely would you be to recommend NACOB to your friends if they were in need of services and support?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

. tab q9

Q9	Freq.	Percent	Cum.
1	58	67.44	67.44
2	16	18.60	86.05
3	5	5.81	91.86
4	6	6.98	98.84
5	1	1.16	100.00
Total	86	100.00	

10. Imagine someone from another **community organization** asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

. tab q10

Q10	Freq.	Percent	Cum.
1	63	74.12	74.12
2	18	21.18	95.29
3	3	3.53	98.82
4	1	1.18	100.00
Total	85	100.00	

11. Imagine someone from the **City of Boise** asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

. tab q11

Q11	Freq.	Percent	Cum.
1	64	75.29	75.29
2	17	20.00	95.29
3	3	3.53	98.82
5	1	1.18	100.00
Total	85	100.00	

12. Imagine someone from a **Federal Agency** asked for a speaker on urban indian issues, how likely would you be to recommend a NACOB leader?

A. Very Likely

B. Likely

C. Somewhat Likely

D. Not very likely

E. Not at all likely

. tab q12

Q12	Freq.	Percent	Cum.
1	59	70.24	70.24
2	17	20.24	90.48
3	6	7.14	97.62
4	2	2.38	100.00
Total	84	100.00	

13. In the past year, have you or any close family members asked Idaho Housing for support or assistance?

Yes

No

. tab q13

Q13	Freq.	Percent	Cum.
1	9	10.59	10.59
2	76	89.41	100.00
Total	85	100.00	

14. In the past year, have you or a close family member used other food banks? (**other than NACOB**)

A. Yes

B. No

. tab q14

Q14	Freq.	Percent	Cum.
1	26	30.59	30.59
2	59	69.41	100.00
Total	85	100.00	

15. If yes, are you and close family more likely to go to NACOB or other food banks for assistance?

A. Much More likely NACOB

B. More likely NACOB

C. I would go to NACOB and others equally

D. More likely other food banks

E. Much More likely other food banks

. tab q15

Q15	Freq.	Percent	Cum.
0	33	38.82	38.82
1	14	16.47	55.29
2	15	17.65	72.94
3	10	11.76	84.71
4	10	11.76	96.47
5	3	3.53	100.00
Total	85	100.00	

16. In the past year, have you or any close family members used local Boise homeless shelters?

A. Yes

B. No

. tab q16

Q16	Freq.	Percent	Cum.
1	3	3.61	3.61
2	80	96.39	100.00
Total	83	100.00	

17. How comfortable are you with asking NACOB leadership for information about how to get services and support?

A. Very comfortable

B. Comfortable

C. Somewhat comfortable

D. Not very comfortable

E. Not at all comfortable

. tab q17

Q17	Freq.	Percent	Cum.
1	49	59.04	59.04
2	19	22.89	81.93
3	9	10.84	92.77
4	3	3.61	96.39
5	3	3.61	100.00
Total	83	100.00	

18. Are you more or less likely to seek out community and government support if NACOB leadership has provided you information about these organizations and agencies?

A. Much more likely

B. More likely

C. Neutral

D. Less likely

E. Much less likely

. tab q18

Q18	Freq.	Percent	Cum.
1	35	42.17	42.17
2	30	36.14	78.31
3	13	15.66	93.98
4	2	2.41	96.39
5	3	3.61	100.00
Total	83	100.00	

19. In the past year, did you volunteer for community organizations outside NACOB?

A. Yes

B. no

. tab q19

Q19	Freq.	Percent	Cum.
1	50	59.52	59.52
2	34	40.48	100.00
Total	84	100.00	

20.If Yes, please list the name of 1 organization that you volunteered for:_____

. tab q20

Q20 (text)	Freq.	Percent	Cum.
(I think) Poder	1	1.18	1.18
.	2	2.35	3.53
0	34	40.00	43.53
AA	1	1.18	44.71

Area Agency on Aging	1	1.18	45.88
BLM (bureau of Land Management	1	1.18	47.06
Boy Scouts	1	1.18	48.24
Boy Scouts	2	2.35	50.59
Catholic Church	1	1.18	51.76
Catholic Church, Knitting Group	1	1.18	52.94
Cert	1	1.18	54.12
DHW (dept health & welfare)	1	1.18	55.29
Daughters of The British Empire, Pill..	1	1.18	56.47
Elks Club	1	1.18	57.65
Food Banks, Refugee Program, Church, ..	1	1.18	58.82
Habitat for Humanity. Feed the Family..	1	1.18	60.00
Horseshoe Bend 7d bake goods for the ..	1	1.18	61.18
Intermountain Housing, Kessler Keener..	1	1.18	62.35
Kessler-Keener Foundation	1	1.18	63.53
LIFE music group	1	1.18	64.71
Legacy Corp			
Life (Dunkley Music)			
Meridian Senior Center			
Metro Community Services, Elks Lodge .			
Montana two spirit society, Boise Sta..			
NAACP treasure valley			
Native Inmates, White Bison Programmi..			

Nyssa Chamber of Commerce

Owyhee Senior Center

POW Bus

Prison

Provisions drive for Nampa womens and..

Re-Use, Boise State University, Sho-P..

Reclaim Idaho, Boise Rescue Mission

Red River Powwow Association

Red River Powwow Association

Red River Powwow Association, Ontario..

Relay for Life

Return of the Boise Valley People

Salvation Army

Senior Foster Grandparent

White Bison

salvation army

schools

wellbriety groups, white bison groups

women children alliance

21. In the past year, did you attend any government run public hearings?

A. Yes

B. No

. tab q21

Q21	Freq.	Percent	Cum.
1	23	28.05	28.05
2	58	70.73	98.78
21	1	1.22	100.00
Total	82	100.00	

22. Did you vote in the November 2018 **state of Idaho** election?

A. Yes

B. No

. tab q22

Q22	Freq.	Percent	Cum.
1	62	72.94	72.94
2	23	27.06	100.00
Total	85	100.00	

23. Did you vote in the **national Presidential** November 2016 election?

A. Yes

B. No

. tab q23

Q23	Freq.	Percent	Cum.
1	69	81.18	81.18
2	16	18.82	100.00
Total	85	100.00	

24. Do you identify with a tribal community (regardless of whether this community is federally recognized)?

A. Yes

B. No

. tab q24

Q24	Freq.	Percent	Cum.
1	63	75.90	75.90
2	20	24.10	100.00
Total	83	100.00	

25. If yes which one(s)_____ _____

_____

. tab q25

Q25 Text	Freq.	Percent	Cum.
.	1	1.16	1.16
0	33	38.37	39.53
All	1	1.16	40.70
Any Native Tribe	1	1.16	41.86
Apache	1	1.16	43.02
Assiniboine	1	1.16	44.19
Cherokee	1	1.16	45.35
Citizen Potowatomi Nation in Oklahoma	1	1.16	46.51
Colorado River Indian Tribes of Arizona	1	1.16	47.67
Cow Creek of Umpqua	1	1.16	48.84
Crow- Prior, MT	1	1.16	50.00
Dakota Sioux	2	2.33	52.33
Duck Valley	2	2.33	54.65
Duck Valley Indian Reservation	1	1.16	55.81
Echota Cherokee of Alabama	1	1.16	56.98
Fort Belknap Indian Agency	1	1.16	58.14
Ft McDermitt Paiute Shoshone	1	1.16	59.30

Ft. Hall (Shoshone Bannock)	1	1.16	60.47
Haida	1	1.16	61.63
Hopi	1	1.16	62.79
Lakota	1	1.16	63.95
Lower Brule Lakota Sioux	2	2.33	66.28
Lower Brule Reservation, Lakota Sioux	1	1.16	67.44
Montana	1	1.16	68.60
NACOB	1	1.16	69.77
NACOB, IDOC Inmate Circle	1	1.16	70.93
Nakoda Sioux	1	1.16	72.09
Navajo	2	2.33	74.42
Navajo Tribe	1	1.16	75.58
Ogalala Lakota	1	1.16	76.74
Ojibwe	1	1.16	77.91
Red Lake Band of Ojibwe	1	1.16	79.07
Sho-Ban	1	1.16	80.23
Sho-Ban/Sho-Pai (Shoshone Bannock, Sh..	1	1.16	81.40
Sho-Pai	1	1.16	82.56
Sho-Pai Tribe	1	1.16	83.72
Shoshone Paiute Duck Valley	1	1.16	84.88
Shoshone-Bannock Tribes	1	1.16	86.05
Shoshone-Paiute (Duck Valley)	1	1.16	87.21
Shoshone-Paiute Tribes	1	1.16	88.37

Shoshone-Paiute Tribes-Duck Valley	1	1.16	89.53
Sicanju Lakota, Northern Dine, (Athab..	1	1.16	90.70
Standing Rock	1	1.16	91.86
Standing Rock Sioux Tribe	1	1.16	93.02
Summit Lake Paiute Tribe	1	1.16	94.19
Suquamish	1	1.16	95.35
The Crow Creek Umpqua	1	1.16	96.51
Tlinkit and Haida	1	1.16	97.67
United Cherokee Aniyunwiya Nation (st..	1	1.16	98.84
shoeni, Bannock (Shoshone)	1	1.16	100.00
Total	86	100.00	

26. How strongly do you identify with your tribal community?

A. Very Strongly

B. Strongly

C. Somewhat Strongly

D. Not very Strong

E. Not at all

. tab q26

Q26	Freq.	Percent	Cum.
0	19	22.89	22.89
1	23	27.71	50.60
2	18	21.69	72.29
3	16	19.28	91.57
4	4	4.82	96.39
5	3	3.61	100.00
Total	83	100.00	

27. Please circle all of the following racial or ethnic groups you describe yourself as:

White

. tab q27a

Q27a white	Freq.	Percent	Cum.
0	44	53.01	53.01
1	39	46.99	100.00
Total	83	100.00	

African American or Black

. tab q27b

Q27b			
AA,black	Freq.	Percent	Cum.
0	83	100.00	100.00
Total	83	100.00	

Hispanic/Latino

. tab q27c

Q27c Latinx	Freq.	Percent	Cum.
0	78	93.98	93.98
1	5	6.02	100.00
Total	83	100.00	

American Indian/Alaskan Native

. tab q27d

Q27d AI/AN	Freq.	Percent	Cum.
0	25	30.49	30.49
1	57	69.51	100.00
Total	82	100.00	

Asian/Pacific Islander

. tab q27e

Q27e Asian/Pacific Islander	Freq.	Percent	Cum.
0	79	95.18	95.18
1	4	4.82	100.00
Total	83	100.00	

Other_____

. tab q27f

Q27f other	Freq.	Percent	Cum.
0	82	98.80	98.80
1	1	1.20	100.00
Total	83	100.00	

28. Age

_____

. tab q28

Q28 #	Freq.	Percent	Cum.
24	3	3.75	3.75
29	1	1.25	5.00
31	1	1.25	6.25
32	1	1.25	7.50
34	1	1.25	8.75
36	1	1.25	10.00

38	2	2.50	12.50
39	1	1.25	13.75
40	1	1.25	15.00
42	1	1.25	16.25
43	1	1.25	17.50
44	2	2.50	20.00
45	2	2.50	22.50
48	2	2.50	25.00
49	2	2.50	27.50
50	2	2.50	30.00
51	1	1.25	31.25
52	2	2.50	33.75
53	1	1.25	35.00
54	1	1.25	36.25
55	2	2.50	38.75
56	3	3.75	42.50
57	2	2.50	45.00
58	2	2.50	47.50
59	1	1.25	48.75
60	1	1.25	50.00
61	1	1.25	51.25
62	1	1.25	52.50
63	1	1.25	53.75

64	3	3.75	57.50
65	5	6.25	63.75
66	2	2.50	66.25
67	4	5.00	71.25
68	4	5.00	76.25
69	3	3.75	80.00
72	1	1.25	81.25
73	1	1.25	82.50
75	1	1.25	83.75
76	5	6.25	90.00
77	1	1.25	91.25
78	2	2.50	93.75
81	2	2.50	96.25
82	1	1.25	97.50
83	1	1.25	98.75
84	1	1.25	100.00
Total	80	100.00	

. sum q28

Variable	Obs	Mean	Std. Dev.	Min	Max
q28	80	58.2625	15.17722	24	84

29. Gender

Male

Female

Other_____

. tab q29

Q29	Freq.	Percent	Cum.
1	28	33.73	33.73
2	53	63.86	97.59
3	2	2.41	100.00
Total	83	100.00	

30. Do you have regular employment?

A. Yes, Full-time

B. Yes, Part-time

C. No, temporarily unemployed

D. No, student

E. No, retired or permanently disabled

F. No, homemaker/stay at home parent

. tab q30

Q30	Freq.	Percent	Cum.
1	34	40.00	40.00
2	8	9.41	49.41
4	2	2.35	51.76
5	38	44.71	96.47
6	3	3.53	100.00
Total	85	100.00	

31. Do you have a household member receives government benefits, such as Social Security, Disability, Medicare, or Medicaid?

A. Yes

B. No

. tab q31

Q31	Freq.	Percent	Cum.
1	54	64.29	64.29
2	30	35.71	100.00
Total	84	100.00	

32. Education level

A. Less than high school

B. Graduate high school

C. Some college/university

D. Graduated college

E. Post-graduate degree

. tab q32

Q32	Freq.	Percent	Cum.
0	1	1.19	1.19
1	5	5.95	7.14
2	14	16.67	23.81
3	38	45.24	69.05
4	17	20.24	89.29
5	9	10.71	100.00
Total	84	100.00	

33. In the past month, what was the average number of people living in your Household?

_____

. tab q33

Q33 #	Freq.	Percent	Cum.
1	13	16.05	16.05
2	21	25.93	41.98
3	15	18.52	60.49
4	15	18.52	79.01
5	8	9.88	88.89
6	2	2.47	91.36

```
          7 |          5        6.17       97.53
          8 |          1        1.23       98.77
         11 |          1        1.23      100.00
------------+-----------------------------------
      Total |         81      100.00
```

. sum q33

```
    Variable |        Obs        Mean    Std. Dev.       Min        Max
-------------+---------------------------------------------------------
         q33 |         81    3.283951    1.938005          1         11
```

34. Are there minors (under the age of 18) living in your house?

A. Yes

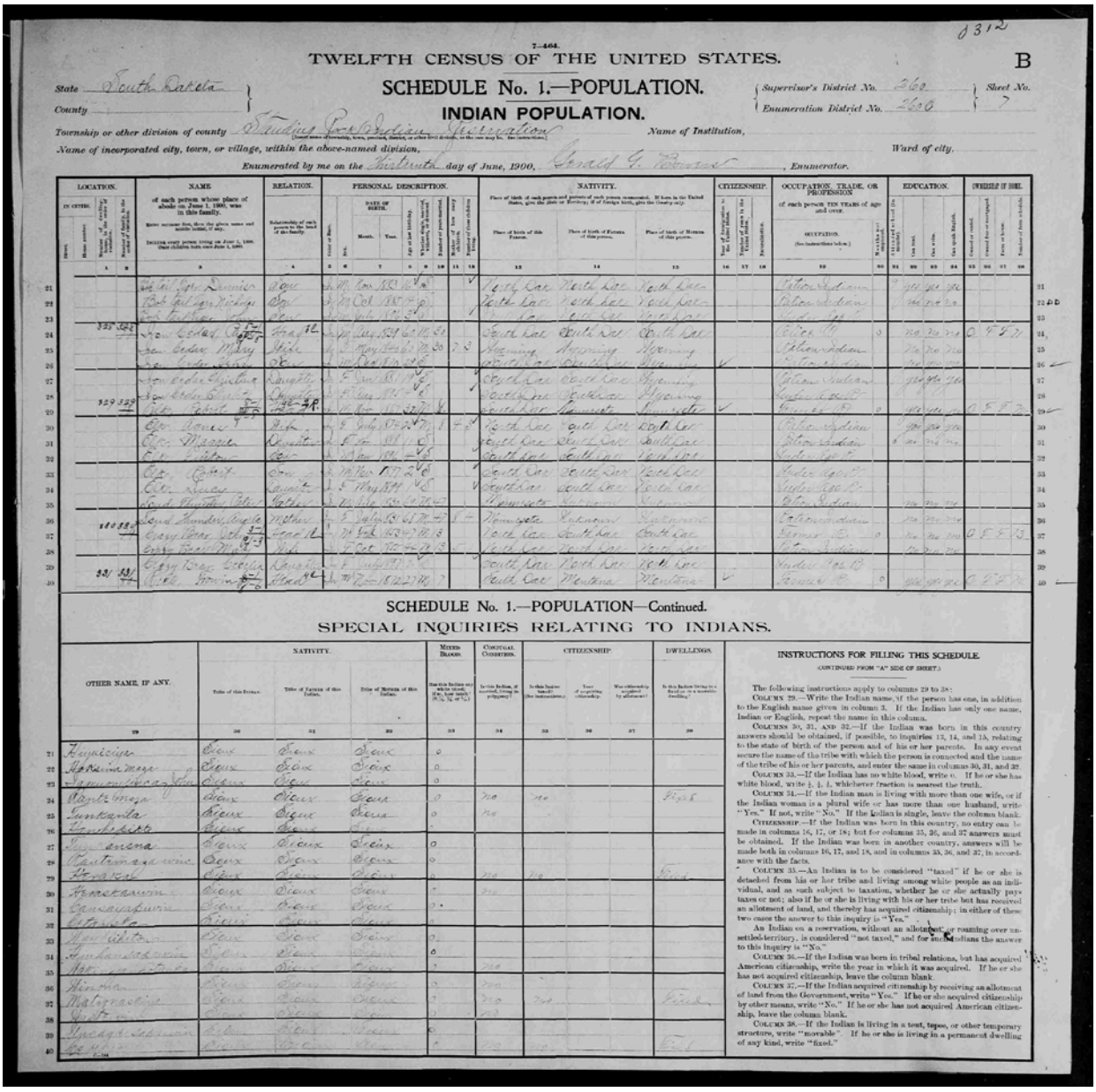
B. No

. tab q34

```
       Q34 |      Freq.     Percent        Cum.
-----------+-----------------------------------
         1 |         23       27.06       27.06
         2 |         62       72.94      100.00
-----------+-----------------------------------
     Total |         85      100.00
```

APPENDIX E

1900 Federal Census Record Including “Peter” Loud Thunder



TWELFTH CENSUS OF THE UNITED STATES.

SCHEDULE No. 1.—POPULATION.

INDIAN POPULATION.

B

State South Dakota

County

Township or other division of county Standing Rock Indian Reservation

Name of Institution,

Name of incorporated city, town, or village, within the above-named division,

Ward of city.

Enumerated by me on the thirteenth day of June, 1900, Gerald E. Parmer, Enumerator.

Supervisor's District No. 260

Enumeration District No. 260

Sheet No. 7

SCHEDULE No. 1.—POPULATION—Continued.

SPECIAL INQUIRIES RELATING TO INDIANS.

INSTRUCTIONS FOR FILLING THIS SCHEDULE.

(CONTINUED FROM "A" SIDE OF SHEET.)

The following instructions apply to columns 29 to 38:

COLUMN 29.—Write the Indian name, if the person has one, in addition to the English name given in column 3. If the Indian has only one name, Indian or English, repeat the name in this column.

COLUMNS 30, 31, AND 32.—If the Indian was born in this country answers should be obtained, if possible, to inquiries 13, 14, and 15, relating to the state of birth of the person and of his or her parents. In any event secure the name of the tribe with which the person is connected and the name of the tribe of his or her parents, and enter the same in columns 30, 31, and 32.

COLUMN 33.—If the Indian has no white blood, write o. If he or she has white blood, write ¼, ½, ¾, whichever fraction is nearest the truth.

COLUMN 34.—If the Indian man is living with more than one wife, or if the Indian woman is a plural wife or has more than one husband, write "Yes." If not, write "No." If the Indian is single, leave the column blank.

CITIZENSHIP.—If the Indian was born in this country, no entry can be made in columns 16, 17, or 18; but for columns 35, 36, and 37 answers must be obtained. If the Indian was born in another country, answers will be made both in columns 16, 17, and 18, and in columns 35, 36, and 37, in accordance with the facts.

COLUMN 35.—An Indian is to be considered "taxed" if he or she is detached from his or her tribe and living among white people as an individual, and as such subject to taxation, whether he or she actually pays taxes or not; also if he or she is living with his or her tribe but has received an allotment of land, and thereby has acquired citizenship; in either of these two cases the answer to this inquiry is "Yes."

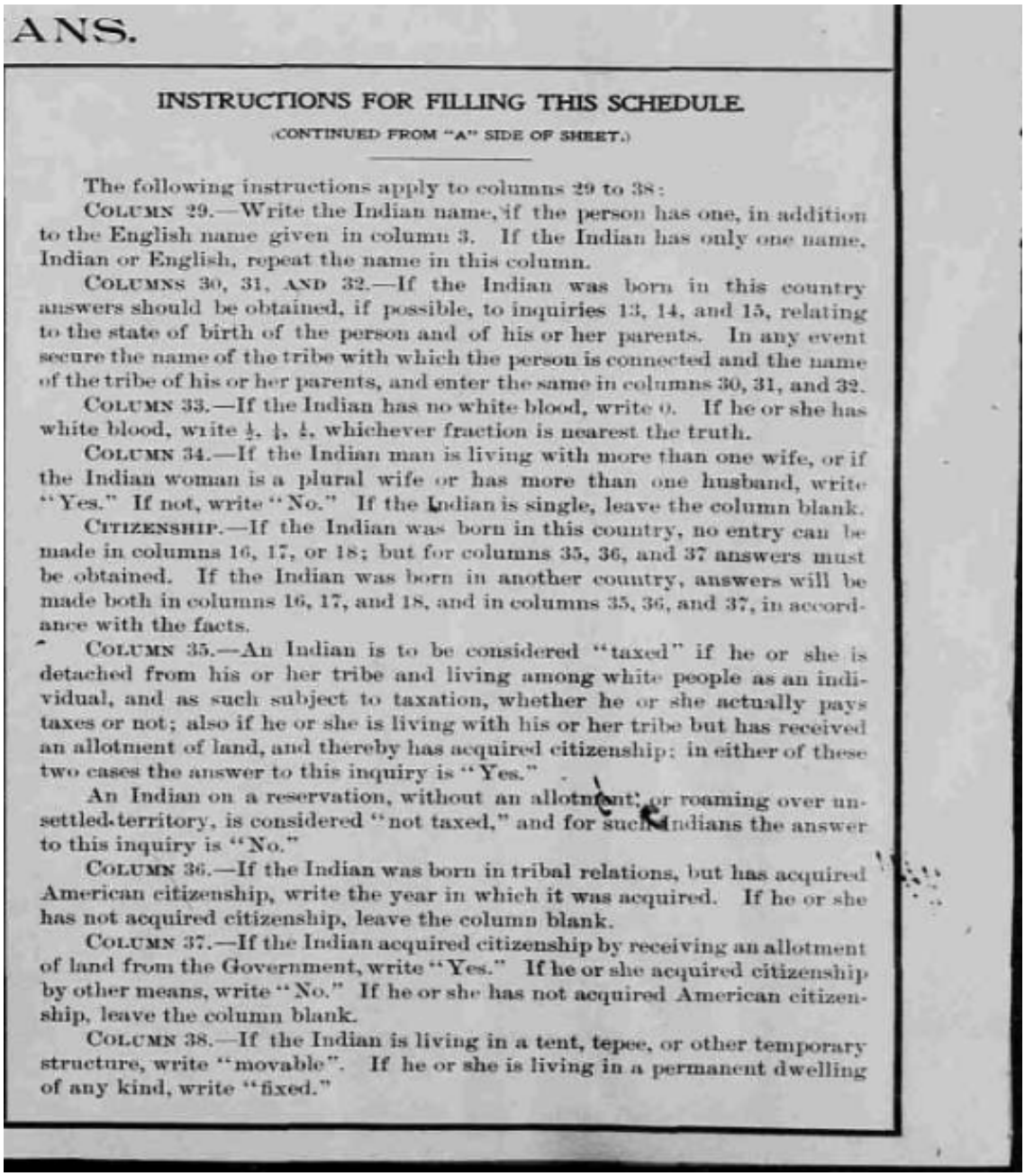
An Indian on a reservation, without an allotment, or roaming over unsettled territory, is considered "not taxed," and for such Indians the answer to this inquiry is "No."

COLUMN 36.—If the Indian was born in tribal relations, but has acquired American citizenship, write the year in which it was acquired. If he or she has not acquired citizenship, leave the column blank.

COLUMN 37.—If the Indian acquired citizenship by receiving an allotment of land from the Government, write "Yes." If he or she acquired citizenship by other means, write "No." If he or she has not acquired American citizenship, leave the column blank.

COLUMN 38.—If the Indian is living in a tent, tepee, or other temporary structure, write "movable." If he or she is living in a permanent dwelling of any kind, write "fixed."

Figure A1 Federal 1900 Instructions for filling out Census Information on Standing Rock Reservation with my



ANS.

INSTRUCTIONS FOR FILLING THIS SCHEDULE.

(CONTINUED FROM "A" SIDE OF SHEET.)

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COLUMNS 30, 31, AND 32.—If the Indian was born in this country answers should be obtained, if possible, to inquiries 13, 14, and 15, relating to the state of birth of the person and of his or her parents. In any event secure the name of the tribe with which the person is connected and the name of the tribe of his or her parents, and enter the same in columns 30, 31, and 32.

COLUMN 33.—If the Indian has no white blood, write 0. If he or she has white blood, write ½, ¼, ⅛, whichever fraction is nearest the truth.

COLUMN 34.—If the Indian man is living with more than one wife, or if the Indian woman is a plural wife or has more than one husband, write "Yes." If not, write "No." If the Indian is single, leave the column blank.

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Figure A2 Instructions include: English/Native Names, Citizenship Status, Degree of Blood, Taxation, and Access to Land